

Calvinist Contact

A Reformed Weekly

NOVEMBER 29, 1991/47th year of publication/No. 2284

Canadian CR churches meet in Edmonton to plan their mission

Robert VanderVennen

EDMONTON, Alta. — The positive and forward-looking spirit of the every-other-year meeting of the Council of Christian Reformed Churches in Canada was a welcome relief from the bickering that often occurs lately at classis meetings, many delegates observed. Nearly all motions were passed without dissent.

The tone for the meeting was set by a challenging pre-conference address by Rev. Jack Vos on what he called the Christ-omic power of the church.

The council is unique among CRC meetings by having one deacon, as well as one pastor and one elder from each of the 12 regions or classes of the denomination in Canada. This was accented at this meeting by the election of a female deacon delegate, Jane Porter, as clerk. Rev. Henry Wildeboer was elected as chair, and Rev. Peter Slofstra as vice-chair.

The Council of Christian Reformed Churches receives its authority from the denomination's Canadian classes. Its jurisdiction is limited to those ecclesiastical matters which are of common concern on the Canadian scene and cannot be dealt with by the classes and the annual synod which meets in the United States.

Among matters dealt with by the council are Indian missions in Canada, participation in ecumenical church coalitions, use of Canadian television, relations with the government and ecumenical relations in Canada.

The united spirit of the meetings was highlighted by the hearty singing of the group, mostly without accompaniment.

The meetings were recessed on Thursday night so the delegates could attend a "Back To God Hour" rally. Unfortunately, Rev. Juan Boonstra, the intended speaker, was prevented by weather conditions from leaving Chicago. Instead Rev. Wildeboer and Rev. Arie Van Eek, executive secretary of the council, spoke briefly, and the "choir" of the council sang a couple of well-received songs.

Churches are having a difficult time these days. The CRC, like other denominations, finds internal problems draining some vitality. But those who attended these meetings in Edmonton left with a fresh spirit of hope.



Thinkbit:

It is the silence between the notes that makes the music.
Noah ben Shea

In this issue:

The Council of CRCs in Canada meets in Edmonton. pp. 8-9
Marian Van Til reports on *Chiaroscuro*, the recent Christian arts festival in Vancouver. pp. 11-12, 16
Calvin Seerveld leads us through a painting series by Gerald Folkerts. p. 12

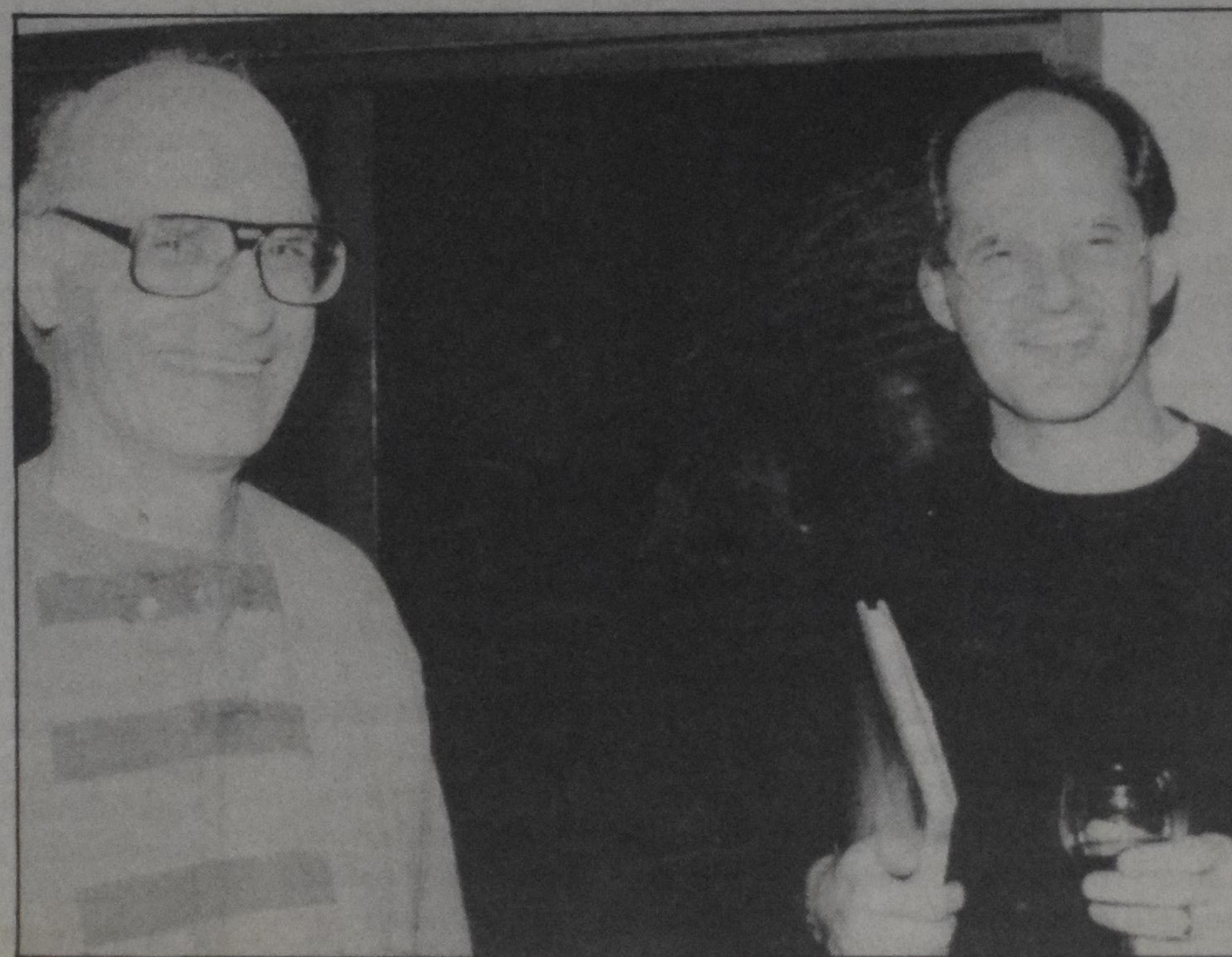


"Choir" of council members performs at "Back To God Hour" rally.

Photo: Reinder Klein

REDEEMER COLLEGE LIBRARY
Dec 91
ANCASTER, ON
L9B 3N6

Vancouver Christian arts festival a well-organized success



Artist Robin Jensen (Calvin College Art Dept.) and James Ward (Tennessee-based singer/songwriter/pianist) were key participants in the festival.

Photo: Marian Van Til

Marian Van Til

LANGLEY, B.C. — "We got hardly any negative comments, virtually none," said Jenny deGroot with satisfaction. DeGroot was referring to the comment book set out to gather participants' reactions to the four-day Christian arts festival they were attending in the Langley Christian Reformed Church. Person after person confirmed that positive response with words like "exhilarating," "super," and "well-organized."

DeGroot was part of the seven-member committee which spent 14 months putting together the festival on behalf of the B.C. chapter of the Institute for Christian Studies (ICS) and Calvin College in Grand Rapids, Mich. Other committee members were Nick Ringma, Gerry Dykstra, Annette Huizinga, Neil Prinsen, Kevin Vander Leek and Kathy VanEe.

The carefully organized festival — called "*Chiaroscuro*: Light and Darkness," was better attended than even the committee expected; about 250 people plus another 20 or so sessional leaders were lured to the two keynote presentations and the workshops. The festival-ending James Ward concert was an early sell-out, with 623 people packing the Langley church for the event.

A focal point, the juried art exhibit, attracted submissions from Christian artists all over Canada. Of the 156 works submitted, 51 made it into the exhibition, representing the work of 37 artists. An additional 11 works by six artists appeared by invitation. (The exhibit focused on acrylics, watercolours and drawings; no sculpture or other three-dimensional works were accepted.)

Appetizers were offered

The festival kicked-off on Nov. 8 with the official opening of the exhibit and brief comments from the juror, Dal Schindell. Almost all of the exhibiting artists were present at one time or another during the festival and a number of the exhibited works were

sold.

After the opening, participants were given a chance to take in four different 20-minute "venues," one of which was the opportunity to further examine the exhibit, now accompanied by John Terpstra's recorded reading of his own poetry ("Two Advent Thoughts"), with music by Bart Nameth.

A second venue presented a multimedia piece — slides gradually changing from black-and-white to colour, live and recorded music, and an actor. Jaynus and Michael Moon entitled their piece "Walking the Urban Streets" and explained it as an attempt to evangelize in a non-didactic way. That was followed by a Youth For Christ "multi-image presentation" called "A Picture is a Thousand Words," by Stuart Spani.

At Venue 3 attendees could hear poems read by their authors: Rudiger Krause (writer and teacher for Surrey), Cornelia Hoogland (writer and doctoral candidate from Coquitlam), and Nick Ringma (writer and businessperson from Langley, and a moving force behind the festival).

Venue 4 veered in a totally different direction, illustrating the art of improvisation by presenting the Lyle Rebbeck Jazz Quartet. Rebbeck, whose background is classical music — he has a master's degree in music and teaches at Medicine Hat (Alberta) College — has also been playing jazz (tenor) saxophone for 12 years. He was joined by a trio of French Canadians from Quebec (playing piano, drums, string bass) who attend Capilano College in Vancouver.

Imagination has gotten a bad name

The next day Dr. Calvin Seerveld, senior member in aesthetics at ICS, talked about how God created man and woman with an imagination that permeates everything we human beings do; it surrounds us like a halo — and it was (and is) good.

But ancient Greek philosophers like
See IMAGINATION — p. 2...

Imagination given a boost

....continued from p. 1

Plato and Aristotle denegated the imagination so that things imaginary came to be seen as *unreal*; the images created by the imagination were seen as "perceptual errors, illusions," Seerveld explained. "Plato's error," in Seerveld's judgment, "was to identify a solid feature of God's good creation...as the locus of evil one should shun."

On the other hand there were those, including the 19th-century Romantics, who went off in the opposite direction, elevating artistic imagination to something akin to ecstatic inspiration from God. Today we see a kind of "curious fusion" of the two, Seerveld pointed out.

Imagination is seen as powerful and sinister: the images of cinema, for example, have "almost occult power to bewitch people into believing the images are more real than ordinary reality," enslaving people to a "satisfying unreality...while the real world goes to hell." We've "vapourized creational reality into culture," assuming our human egos create the world, Seerveld said.

Artists are deacons

Seerveld urged his Christian audience to reject these distortions. Imagination is God's good gift which we all use; artists merely use it in a specific way, he explained. Artists "are called by God to give leadership in practising the integral human ability of being imaginative." In other words, artists are "professional imaginers." Christian artists "collect nuances" (subtleties) in God's world and out of love for God present those fascinating "quirks and quarks," manna-like, to their

neighbour.

So artists actually do diaconal work, Seerveld asserted. Leadership is ministering, and it's the artist's job to minister to the "imaginatively handicapped," to those who only want to know "what is exact, clear, indubitable." Seerveld concluded with slides containing examples of art works which show that kind of nuanced knowledge.

The world is open to us

A second major presentation took up where Seerveld had left off a few hours earlier. Robin Jensen, an art professor at Calvin College, showed slides of some of his own computer-manipulated art work and explained his own spiritual and artistic development.

Jensen was converted in his late 20s and first joined a Presbyterian Church in Ohio before he became Christian Reformed. He began to realize, he said, that as a Christian artist the whole world was open to him as subject for his art.

Jensen is captivated by jazz; he pointed out that a number of his works try to capture the exuberance and joy of that music while noting the irony in the fact that many jazz greats have been very troubled people whose lives have ended in tragedy.

Sharing talents

The festival expanded into the broader Reformed community on Sunday when Seerveld, Jensen, organist Joachim Segger from The King's College, Edmonton, Tennessee-based songwriter/pianist James Ward, dancer Kay Huang and others shared their talents with three area churches. Ward gave a festival-ending concert on Monday night.

Ward, working without his normal back-up band, performed songs from his most recent recording, "Blue Believer," as well as other pieces, and willingly shared the stage with the Fraser Valley Christian High School choir. The choir performed several songs composed by Ward (Ward writes for his own church choir as well as for himself) and they debuted a composition by their conductor, Laurie Penner.



Paul Marshall

Long live un-Canadianess

The United States is very different from Canada. The roads seem messier, the cities dirtier, the stores less expensive and the people friendlier. There are more subtle, difficult-to-articulate aspects. One of these is that everyone is so, well, so American.

Some aspects of this Americanism are familiar patriotism, self-reliance and a desire for freedom. But being American is not simply a manifestation of rugged individualism, conservatism and right-wing politics: it has its liberal and left-wing counterparts as well.

When Norman Lear (the producer of "All In The Family") wanted to found a liberal pressure group he called it "People for the American Way." This group stresses leaving as much "morality" as possible to individual choice. It was recently quite active in opposing Clarence Thomas' appointment to the U.S. Supreme Court on the ground that his views on abortion might be contrary to the "American way."

So we have the arch-Republican Amway, short for the "American Way," (owned by two Christian Reformed men) and "People for the American Way" each vying for the dubious distinction of truly representing the "way."

The underlying theme is that to be American doesn't just mean living in a certain place, or being in a certain country, or following a certain set of laws: it means being a certain type of person, having a certain set of beliefs. It almost means to trust in a creed. It is close to what many commentators have referred to as the U.S.'s "civil religion."

What do you believe?

This has some sinister aspects. The United States' obsessive hunt for communists in the 1950s were initiated by the House "Un-American Activities Committee." The committee had a long history and people suffered at its hands. But apart from its actions, what is striking was its name "Un-American Activities." It contained the sentiment that certain things were not in the first place wrong, illegal, treasonous, unusual or deviant, but "un-American." To be American was thought to be one who believed certain things.

Canadians have usually watched these goings on with mounting alarm or bemused detachment, often suffused with an undesired air of superiority. Those Yanks, the things they do! They elect judges and dog catchers, have guns and Super Bowls, and denounce things un-American.

The idea of something being "un-Canadian" was a joke. The word just doesn't sound right: it's hard to say it without a slightly embarrassed smirk. Canadians were private and diverse. "Canadian" said where we lived and who governed us. It had no semi-official creed or character attached.

It's possible that this delightful state of affairs may be in jeopardy. It depends on how we understand, react to and deal with the "Canada clause." This is a clause designed "to affirm the identity and aspirations of the

people of Canada" which the federal government has, in its constitutional proposals, suggested be added to the Canadian Constitution.

Emphasizing responsibility

My concern is not with what the clause currently says. I think that it's one of the best things to appear on the constitutional front for quite a while. It emphasizes communities as well as individuals and it recognizes responsibility as well as rights.

It has also provided a focus of constitutional discussion and suggestion for many groups, especially Christian ones. In recent presentations to the Dobbie-Castonquay Joint Parliamentary Committee, the Ad-Hoc Interfaith Group on Canada's Future focused on this clause, as did Citizens for Public Justice, the Evangelical Fellowship of Canada and others. Many have suggested strengthening the clause and giving it legal weight.

But my concern is this: a constitutional document should focus on *spelling out what the rules and commitments of the government are, and what all citizens must do in relation to government*. It is a founding document of the government and state and laws. It is *not a moral code for the population*. It should not require a particular form of life or try to say what a "Canadian" is beyond being an inhabitant of the country.

If it did try to say what being Canadian is, what would or could we then do with legal inhabitants of this country who refuse to knuckle down to the accepted definitions and way of life. Disenfranchise them? Eject them? Excommunicate them? It would make citizenship a matter of belief, like a church, rather than a matter of geography and legal duty.

Sticking to limits

Fortunately the "Canada clause," despite its claim "to affirm the identity....of the people" does in fact wisely limit its focus to governmental responsibilities and attributes. (Two possible exceptions may be its stress on the vague word "tolerance" and its claim as to who has contributed to Canada). It generally sticks to what it should.

But many of the changes suggested for the clause do not respect these limits, and seem to treat it almost as a germinal Canadian "creed." Furthermore, even if the Canada Clause stays as it is, or is improved, we should beware of attempts either to read into it or to give it implicit creedal status. These attempts should be resisted on principle.

Canadians are people who are legally inhabitants of this country. They may not care about their or our identity; they may be wasteful and they may be bigots; but they are Canadians none the less. There is no test of belief and behaviour for being entitled to citizenship status.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto, Ont.



Photo: Dennis and Jenny deGroot

Lyle Rebbeck Jazz Quartet (minus the piano player) playing for opening night of the festival. This was the first time Lyle played the music he loves in a place of worship — "Where it should be played," he said.

LONDON FRANKFURT PARIS MELBOURNE ROME

JOHANNESBURG
from **\$1375**
PLUS TAX
(Restrictions apply)
Call for full details

Bradford 1 (416) 775-6763
Grimsby 1 (416) 945-3301

AMSTERDAM

\$429
FROM
PLUS TAX
LIMITED SPACE
FREE CAR 1 WEEK
15 Oct.-12 Dec.
24 Dec.-31 Mar.

MADRID VIENNA COPENHAGEN AMSTERDAM

1-800-667-2525
224-5211

Like a worn-out jalopy with too many miles on its odometer and revived by the intensive care of a master mechanic, so the constitutional committee started again with more noise than power. Its members, in total disregard of our national interest, had made the panel into a forum for political in-fighting, like a bunch of bullies in a bar brawl. It was a disgusting show. Ms. Dobbie, the committee's co-chairperson, described the experience as "standing in a crowd absolutely naked and people were throwing hot and cold water at me." Jeffrey Simpson called it "fiddling while the country burns."

★ ★ ★

Liberal deputy leader Sheila Copps, not given to softly hum political lullabies, came out firing with two barrels at Preston Manning, accusing him of racist policies. A book, the first of several in the works about Manning, and published by James Lorimer Co. of Toronto, brands the Reform leader, "a malcontent and opportunist with fundamental religious convictions, a shady past and a frightening agenda."

★ ★ ★

Brother Brian, in the meantime, having had a pleasant dinner with premier Bourassa in Paris, hailed a cab to get back to his hotel and neither he nor Quebec's premier had any money to pay the cab driver. Can happen, can't it? The prime minister distinguished himself at the Francophone summit by delivering a passionate plea for the rights of women. Speaking of that subject: There was one-time Liberal MP and economist Pauline Jewett who felt deserving of a cabinet post. "But we already have a woman minister," then-prime minister Lester Pearson exclaimed. Soon after, Jewett crossed the House to the NDP. This and other delightful morsels come from Sherrill MacLaren's book *Invisible Power, The Women Who Run Canada*.

★ ★ ★

Canada has a new female government leader. She is Nellie Cournoyea of the Northwest Territories. Ms. Cournoyea is a new star on our political stage. The 51-year old mother of two is known to have been more than actively engaged in many a fight. Both political ones as well as ones that take place where people

savour a brew or two.

★ ★ ★

The economy teeters on like a wobbly donkey with a too-heavy load on its back. For the first time in 15 years we had a month — September — with more imports than exports. Both opposition leaders pounded the government with that fact, and both the Minister of Trade and the Minister of Finance responded with a great deal of hesitation. I bet the grain handlers strike, the high dollar and low interest rates had a lot to do with our trade deficit.

★ ★ ★

And here is a tip from Julia Child, the queen of gourmet cooking: "If food is beautifully arranged on your plate, you know that someone's fingers have been all over it." And Voltaire said, "In England there are 60 different religions, but only one sauce."

★ ★ ★

B.C.'s premier was in Hong Kong singing the praises of Canada's West. One Vancouver columnist nicely summed up the purpose of the trip: "Hong Kong property investors don't care about B.C.'s deficit, Canada's national debt or the GST. They just want to hear that there'll be no rocking [of] the boat." Vancouver, by the way, must be Canada's most beautiful city, with one important drawback: you can't buy a hot dog on the street. Is that because it rains so often there?

★ ★ ★

The U.S. Naval Research Laboratory in Washington has come up with a clock that is accurate to one second in 1.7 million years. On the same page where this was reported, the *Globe and Mail* also recalled a saying of Bertrand Russell: "To realize the unimportance of time is the gate of wisdom."

★ ★ ★

Would you like to hear from Oral Roberts? This is his latest: "We've got to have a financial breakthrough or all hell is going to break loose against this ministry." I am not so sure that hell would want to interfere with Oral's ministry.

★ ★ ★

Let's see what in the world is going on. Civil war in Yugoslavia, of course. When will they ever learn? That country (or what is left of it) is decomposing like a beached whale on the sand. Shortages continue in Moscow, where Eduard Shevardnadze returned

as foreign minister — nobody knows of exactly what country. Other scenes from Russia: a man in St. Petersburg killed in broad daylight for a sack of potatoes; a 29-year old man run over on the Moscow Metro while retrieving a sausage he had dropped on the tracks; an airport runway occupied by angry passengers after outbound flights had been cancelled for lack of fuel.

★ ★ ★

Strange things are happening in Ho Chi Minh City, which is taking on the shape of its earlier Saigon existence. Opium dens, girlie bars, purse snatchers on motorcycles and a deal-a-minute. The former capital of South Vietnam, which was supposed to be a sober communist bastion, has again become a study in free enterprise run wild, with everything for sale.

★ ★ ★

Argentine President Carlos Menem said that he will open Argentina's files on Nazis who took refuge there after W.W.II. Among the files is the one of death camp doctor Josef Mengele that shows that he entered the country in 1948 on a Red Cross passport.

★ ★ ★

In the U.S., people in Louisiana did the right thing by giving thumbs down to daffy Duke. Lest that gives reason for too much confidence, I seem to remember that Hitler, too, was defeated once in an election.

★ ★ ★

Congressman Jim McDermott, a Seattle Democrat, started an action among his colleagues to get a debate on universal health care started in his country where an estimated 34 million Americans have no health coverage at all. That topic is an election issue in some of the

Pressreview

Carl D. Tuyl



New England states, and will be in next years presidential election, analysts say. It reminds me of that remark of Winston Churchill who said; "You can always depend on the Americans to do the right thing, but only after they have tried everything else."

★ ★ ★

The war of the widows rages in the Philippines. It's Imelda Marcos, loaded down with piles of cash, against Cory Aquino who wants Imelda, shoes and all, to stand trial for just plain swindling and theft.

★ ★ ★

Investors all over the world had a bad case of jumping jitters when, for no apparent reason, the Dow Jones went the way of a kid on a slide. Some blamed plans to cap interest rates on credit cards, others attributed the decline on America's trade deficit, and again others, looking for any reason at all, blamed their Aunt Susie. The fact is that the stockmarket can be as nervous as a bride on her wedding day.

★ ★ ★

Walter Cronkite, one time CBS news guru, has a case of the good-old-days-were-better, at least when it comes to the news. Said he: "To get the news is getting more difficult out of the newspaper or television." Well Mr. Cronkite should start reading the *Kingston Whig-*

Standard. Good coverage!

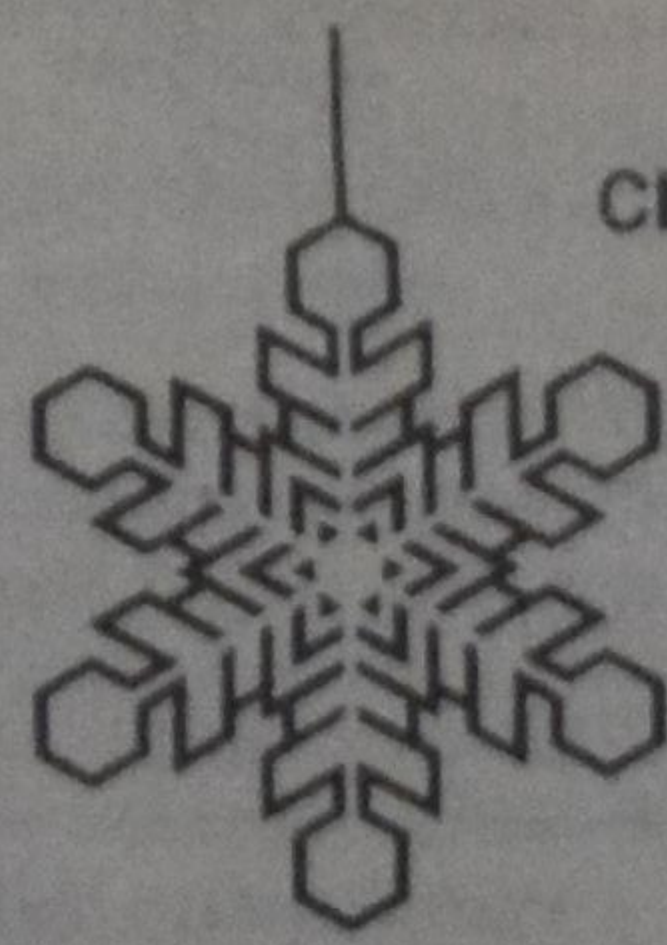
★ ★ ★

Old age is sometimes accompanied by exaggerated ideas of one's own contribution. It has to do with the dying of certain braincells, I am told. Me, I'm just beginning to realize my limitations — which brings a sense of peace and satisfaction. While I am giving away my wisdom anyway, how's this: "We are never prepared for what we expect." That's a lesson I learned in many a funeral parlour, and at many one-year wedding anniversaries.

★ ★ ★

Enough of these vagrant thoughts! One burning question though remains. A woman had a dog called Spot. She spilled ketchup on him and removed it with spot remover. Will Spot vanish?

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.



Look for our Christmas issue next week!



BIEDERMEIER SUIKERSCHEP CADEAU

GIVE A 6 MONTH OR A ONE YEAR SUBSCRIPTION TO De MARGRIET, VIVA or NIEUWE REVU TO A FRIEND, RELATIVE OR TO YOURSELF FOR CHRISTMAS and receive a heavy silverplated 'Biedermeier Suikerschep' valued at fl. 20, as our Christmas Gift to you!

Combine this with a subscription to De Nederlandse COURANT for additional savings! The first issue will be mailed just before Christmas with a letter in which we advise from whom the gift is!

☐ MARGRIET ☐ VIVA ☐ REVU

YES please send the above magazine(s) as a Christmas Gift to:

NAME: _____
ADDRESS: _____
CITY: _____
PROVINCE: _____ POSTAL CODE: _____

and send me my 'Biedermeier Suikerschep'. Please check off option and mail cheque or money order to the address below together with your name and address:

☐ 6 Months \$55.00 (26 issues) ☐ With Nederlandse COURANT \$60.00
☐ 12 Months \$99.95 (52 issues) ☐ With Nederlandse COURANT \$109.95



De Nederlandse
LEESKRING

3019 Harvester Road, Burlington, ON L7N 3G4
Phone: (416) 333-1913 1 (800) 268-7268 Fax: (416) 333-5958



WARE
GROTTES

AMSTERDAM
LIMITED OFFER — FROM \$398

INCLUDES FREE CAR FOR ONE WEEK
VALENTINE TRAVEL
513-0400 or 324-3330

Toll free 1-800-268-6144 (Ont.) London (519) 672-3161
St. Cath. (416) 935-9103 Henny Vuyk: (416) 934-0666
OFFICE HRS: MON.-FRI. 0830-0530

Editorial

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:

(ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

Editor:

Bert Witvoet

General Manager:

Stan de Jong

Associate Editor:

Marian Van Til

Assistant Editor:

Robert Vander Vennen

Staff Journalist:

William Fledderus

Contributors:

Alison de Groot, Stan de Jong, Nandy Heule, Anne Hutten, Reinder J. Klein, Angela Terpstra

Accounting:

Willy Suk-Kleer

Advertising:

Suzanna Brasz

Circulation & Mailing:

Grace Bowman

Layout & Design

Cecilia van Wylick

Typesetting:

Ingrid Torn

Proofreading:

Willy Suk-Kleer

Editorial Advisory Board:

Robert Bernhardt, Margaret Griffioen-Drenth, Nandy Heule, Anne Hutten, Sheena Jamieson, Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz, Hendrik Reems, Lammert Slofstra, William Van Huizen.

Publication dates:

Calvinist Contact is published weekly on Fridays except for **July 5, 19, Aug. 2, 9 and Dec. 27**, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:

Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:

Calvinist Contact (USPS 518-090). Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092

Advertising:

Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.

The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Printed in Canada

Subscriptions	Canada (GST) included	United States (GST free)
Six months	\$21.25	\$18.00 U.S.
One year	\$37.50	\$32.00 U.S.
Two years	\$70.00	\$60.00 U.S.
Three years	\$105.00	\$90.00 U.S.
Overseas: \$125.00 airmail		\$70.00 surface mail

261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel.: (416) 682-8311 or FAX: (416) 682-8313

Society needs our salt and light

According to Jesus, those who follow him are the salt of the earth. He said so right after he delivered the Beatitudes. Jesus did not say, "I would be so pleased if you tried really hard to be a little bit like salt." No, he unequivocally said, "You *are* the salt of the earth." Being salt is your identity.

Salt has a number of characteristics that make it useful as a metaphor for being a follower of Jesus.

Salt is not expensive because it is plentiful in most parts of the world. Known as sodium chloride (NaCl) it underlies much of southwestern Ontario, the area from southwestern Manitoba to northern Alberta, and the Atlantic provinces. Of the 50 states in the U.S., 32 have salt deposits. Ever since the spread of the Gospel to all corners of the world every town has its deposit of Christians. And you don't have to spend any money to experience the love of these Christians.

Salt is not a luxury but an essential article. The love of Christ transmitted by Christians is equally essential. Christians are not like perfume that "smell up society real nice." The world *needs* Christians.

Salt preserves against decay. The European crews that used to fish the banks of North America in the 16th century knew all about the preserving powers of salt. Christians keep a society from going even deeper into moral decay. They don't always insist on raises, they don't slander fellow workers or badmouth the boss. They don't sleep around or get involved in the sale of drugs. They keep the police and court budgets down. Without Christians the economy would be in an even greater mess than it is.

Salt by the handful?

Salt makes the meal tastier by disappearing into it, someone once said. A lump of salt does not improve the taste of the meal. I think I know what he means. Forming a lump suggests that we cling to each other at the expense of mixing with unbelievers.

But I do not think that the fear of clinging together should lead us to an individualistic view of how we can preserve our society. It's true that each grain of salt has a responsibility to be salty, but what's wrong with applying salt to the meal a spoonful or even handful at a time? People in the world will be helped by the witness and work of individual Christians, but unless there is the communal back-up of families, churches, relief agencies, political think tanks, schools, counselling services, crisis centres and the like, the individual witness seems awfully thin.

Another interesting idea connected with salt is that too much salt in a person's diet can lead to high blood pressure. I believe people can develop "high blood pressure" in the form of spiritual resistance to being subjected to a constant "Are you saved?" kind of badgering. So we must watch how we get sprinkled into the societal soup.

We are a city and a lamp

Christ says not only that we are the salt of the earth, but he adds, "You are the light of the world." It's especially here that the communal work and witness of Christians is given symbolic expression.

Christ refers to a city on a hill which cannot

be hidden. Imagine a city at night on top of a hill. Even in Jesus' days when there was no electricity, a city would reveal many flickering lights. Today a city can not be hidden even if it's not on a hill. You can tell by the reflection of light against clouds that a city lies up ahead long before the actual city lights are visible.

Christ follows up this city image with a reference to a lamp being put on a stand, an image that seems to favour the individual witness again. But isn't it strange that Christians are more familiar with the lamp and the bushel image than they are with the city on a hill image. "This little light of mine, I'm gonna let it shine." Whoever heard of the song, "This big city of ours, we're gonna let it shine"?

We make a difference

One thing that both salt and light have in common is that they do not conform to their surroundings. They make a difference. Disciples of Christ are like that. "People see your good deeds and praise your Father in heaven." Christians are different not by being weird but by being good. If we are afraid to stick out from the wrong that surrounds us, we may as well turn our backs on Christianity. Inward Christianity that hides under outward worldliness — a light under a bushel — is totally useless.

Yet neither salt nor light should draw attention to itself. If you can taste the salt in the meal you have spoiled the meal. If the light shines right into someone's face, that person is blinded. Salt should enhance the meal, letting all the other flavours come out. Light should make other things visible, not itself. We are called to be non-conformists who help others see their own unique place and task in life.

A positive un-likeness

Our non-conformism is never an end in itself, of course. Not conforming to the world implies conforming to Christ and to God's will. Our non-conformist lives should lead others to praise the Father in heaven. Christ was, after all, talking about the positive non-conformism of doing good deeds. The Beatitudes give us a glimpse at the kind of non-conformists Jesus wants us to be: the poor in spirit, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers, those who are persecuted because of righteousness.

May we as Christians be salt and light for a world that experiences much corruption and much darkness. May we be peacemakers in a society that faces family breakdown; pure in heart over against immoral behaviour and pornography; mournful because of the reckless use of the environment; meek in the face of violence; poor in spirit in the midst of consumerism; merciful to those who can't make it in our cruel society; hungering and thirsting for righteousness when others are far too much preoccupied with rights.

Great will be our reward in heaven.

BW

(I am indebted for some of these ideas to a Dutch Christian radio sermon of Feb. 8, 1979, from the program "Onder de Hoogtezon.")

Letters

Columnist feels misunderstood

When I saw Mr. Bing Goei's letter in the Nov. 15 issue, I wondered for a moment whether he and I were referring to the same thing. The only explanation I have for his outburst is that he is so engrossed in his own area of work (race relations) that it impairs his objectivity. I hasten to add that this is a common affliction for which we all have to be on our guard.

Yes, I am quite familiar with past and present discrimination against women and non-whites, and I have fulminated against it on many occasions, also in *Calvinist Contact*. As a labour union representative I have strongly opposed it in the workplace. In fact, I dislike discrimination on the basis of sex and skin colour so intensely that I get incensed when white, male applicants

for a job are told, "Sorry, this position is reserved for visible minorities and females." Discrimination against whites and males is to me as offensive as discrimination against non-whites and women.

Bing Goei asks whether "...Mr. Vanderkloet has never known of a situation in which a business has had to fire white employees for being incompetent?" And "Is he [Vanderkloet] saying that all white employees are competent and the competency level of non-white folks is always suspect? Is he implying that God is incompetent because he is unable to create competent minorities?"

Wow! Where, Mr. Goei, did you get these absurd notions? Certainly not from my scribbles on the subject. My

article states that the criterion for hiring employees should be ability, not the applicant's gender or skin colour.

Finally, Mr. Goei (like Mr. Versseput in an earlier issue) is upset by my statement that "...disabled people — precisely because they are disabled — will frequently be less competent." My whole argument was that affirmative action is a must for the disabled, and that on this point I agree with the Ontario government which proposes mandatory hiring of such people.

Ed Vanderkloet
National Representative
Christian Labour Association of
Canada
Mississauga, Ont.

Love overcomes 'family' squabbles

Thank you for your paper. I greet my *Calvinist Contact* with a happy cry as it falls through the mailslot in my front door. With a steaming mug of coffee and a large chunk of boterkoek I settle in an easy chair by the fireplace and enjoy reading news about my family.

As in all families, there are misunderstandings and quarrels that cause pain and upset the members, but it is important to remember, in spite of the

problems, to love and respect each other.

It is a terrible thing when families are torn apart by differences of opinion. Often healing doesn't come for years (if ever) and scars remain to remind us of hurts from the past.

We are members of the same family in Christ and should be pulling together towards the same goal; instead we grieve our Father by doing the exact opposite.

It would be so wonderful if we could sit together in gratitude and praise for God's grace (unmerited favour) and mercy to us and work towards enlarging our family by spreading the good news that Jesus died for all people everywhere. Then we would be far too busy to quarrel about ordaining women or the true age of the earth.

Suzanne Stapley
Bowmanville, Ont.

Don't look back to the Reformation

Regarding your editorial entitled "The Reformation uncapped the spring of living water" (C.C. Nov. 1): We tend to think that a reformation took place.

But what has been reformed? Was it truly a re-formation of the old religious system called the Roman Catholic Church? Was it not through a revelation

of God to men like Luther and Calvin that a new church was born?

I believe God guided that new beginning. He revealed truth to Luther, Calvin and others, as much truth as was needed at that time. Light started to shine again in the darkness.

The spring of living water had always been there, and God in his love and mercy opened the eyes of many people so that they could see the spring and drink. People could never cap it or fence it in.

You want to read what happened to the New Testament church? Just read Galatians 2: 4 — false brothers came in by stealth to spy out the liberty Christians had in Christ Jesus, so that they might bring them into bondage (of the law) again.

At the Synod of Dort, doctrines made by human beings were made the standard (law) of the church. With all their zeal and good intentions, they were caught in the trap of the enemy. From then on there was no room in the church for people who did not agree with these doctrines. Human writings were made equal to God's Word.

This is the weakness of the Reformed church today.

Don't look back and be bound by the spirit of the Reformation. Shake off the shackles and let the Holy Spirit have his way.

Sid Denekamp
Burlington, Ont.

Keep the new trend going!

Every week our computer spits out the total number of subscribers for us after our circulation officer has entered the latest gossip about which old subscribers have lapsed and which new subscribers have joined. Every week the demographic breakdown and total number of subscribers is placed on my desk. It's not my favourite reading. I feel like Prime Minister Brian Mulroney taking in the weekly poll. Slowly but steadily the erosion of readership continues.

People are getting older and dying, I tell myself. Even my mother, who recently passed away, cannot take out a subscription where she is to her favourite paper (Mom, I hear you laughing in heaven!). But surely, all these faithful readers have sons and daughters, and they in turn have children, I say to myself. God is faithful. He does not allow our community to die out. They will pick up the torch of Christian journalism, Christian reflection and involvement in Christian service and action, won't they?

Good news the last few weeks! After I wrote about a declining readership in an editorial of Oct. 4, we have received an unusual number of letters of support. People thank us for the work done by the many writers and workers. But there's more. The readership number is creeping up a bit. I am beginning to enjoy reading the latest sheets. Oct. 18: an increase of 29; Nov. 1: 19; Nov. 8: 7; Nov. 15: 7; total increase: 62! Wow, people are catching on that we don't just sell ads, we do spiritual tune-ups as well!

Work on it with me, will you? Keep the trend going. Remember, instead of two compact discs (at \$18.75 a piece = \$37.50) you can receive 47 copies of *Calvinist Contact* for a whole year at the same price or your money back!

Sorry about the commercialism, folks, but like the Apostle Paul, we sometimes have to resort to foolish boasting to get a point across.

Bert Witvoet
Editor

Pontius' Puddle

I REALIZE THIS IS THE 90'S,
BUT I STILL THINK CHANGING
YOUR MARRIAGE VOWS TO READ...



" 'TIL DAWN DO US PART,"
ISN'T MAKING ENOUGH
OF A COMMITMENT.



News digest

Marian Van Til

Preserving ethnic records

TORONTO (MOCC) — Cultural, racial and linguistic groups, First Nations, and other concerned citizens had the opportunity to discuss the importance of preserving their historical records at a conference organized by the Archives of Ontario and the Multicultural History Society of Ontario. "The Future of Your Past: Preserving the Ethnic Record" was held Nov. 8-10 on the University of Toronto campus.

"Ethnic materials are so critical in archival collections," said Ontario Culture and Communications Minister Karen Haslam, who is responsible for archives. "I believe they can help us to better understand who we are as individuals and as a society. And as we saw at this conference, the key to a successful and complete collection is co-operation — we must all work together on this initiative if it is to be truly representative of our collective past."

Conference participants were offered a blend of plenary sessions, roundtable discussions, and workshops. Workshops examined photography, technology and public service. Discussion topics included: "Uses of the Past: Uses of the Record"; "Labour History and Ethnicity"; "Defining Ethnicity"; "Gender and Ethnicity"; "First Nations' Voices: Record Sources"; and "Ethnic Media: Newsprint vs. Broadcast."

Ethnic press

'mainstreets' in B.C.

VANCOUVER (Canadian Scene) — The 30-member Ethnic Press Association of British Columbia was not about to take a back seat to anyone when it came to questioning candidates in the Oct. 17 provincial election in B.C.

They organized their own news conference at the Hotel Vancouver. The group invited then Premier Rita Johnston, representing the governing Social Credit Party, opposition leader Mike Harcourt for the New Democratic Party and Liberal Party leader Gordon Wilson.

The questions went beyond those only of interest to new immigrants, although racism, commitment to multiculturalism, and immigration were certainly topics canvassed by reporters and editors from the 30 daily, weekly and monthly newspapers, along with representatives of ethnic radio and television shows. There were questions on more universal issues like the economy, the environment and government ethics.

"This is one of the ways we have of 'mainstreeting' the ethnic media," says associate president Albert Vanderheide who publishes the Dutch-language newspaper *Windmill Herald* with a subscription list of 14,000. "It makes them more of a part of the Canadian media which do not always recognize them as such."

Issues

Letters to Sean (2) Representing the guilty

Bert Bakker

Dear Son,

You think that my picture of the average courtroom lawyer caught up in the competition of winning cases as depicted by the lawyer in the movie *Regarding Henry* is harsh and unfair; you know many successful lawyers who serve as elders and deacons or Sunday school teachers who defend the adversary ethic and are not motivated by materialism or a big ego.

I'm glad, Sean, that you are critically reading my letters. I agree with you that the lines which I have used to draw the picture of Canadian lawyers are too big and bold. In fact, most practising lawyers do care for their client's welfare; they do take their duty of loyalty to their client seriously; they represent their clients "fearlessly, raise every issue, advance every argument and ask every question, however distasteful, which they think will help their client's case and endeavour to obtain for their client the benefit of any and every remedy defence which is authorized by law" (I could not resist this quotation from the Canadian Bar Association Rules of Professional Conduct, Rule 9). In fairness, Sean, you must agree with me that the underlying temptation is there if the lawyer's conscience is suspended or put on hold, as the British interpretation of the adversary ethics by barristers seems to suggest.

You enjoyed the movie *Regarding Henry* and the book *To Kill a Mockingbird*, but you could not figure out why I wanted you to compare the two; and why there was a symbol of a woman preaching from a Congregational pulpit to an all-female audience about self-realization and competition at the close of the movie. I will not go into this last point though it ties in with the main theme of the movie. It will make this letter far too long.

The book and the movie both make the point that it is important for all of us, and particularly for lawyers, "to see the truth and to tell the truth" in relation to ourselves and in relation to others.

"Seeing the truth and telling the truth" is the heart of integrity as far as I am concerned by which the lawyer is bound (see Rule 1 of the Canadian Bar Association Rules of Professional Conduct).

Regarding Henry tells us that being honest in our seeing, telling and doing makes us "better" (secular sense) people, heals broken

relationships that are important to us, and as in all good "once-upon-a-time" stories, makes us live happily ever after. Many commentators on the professional codes of conduct drawn up by the bar associations in Canada and the United States make the same secular point — behaving with integrity in the practice of law will bring to the lawyer a good reputation among fellow lawyers and judges, respect in the community and good income. While I do not deny that many of these results may flow from practising law with integrity, this is not necessarily so.

The book *To Kill a Mockingbird* is much more sanguine and realistic about "seeing and telling the truth." The book points out that it takes a great deal of inner strength and courage for the hero, lawyer Atticus Finch, to see the truth about the white woman who claimed she had been raped by a black man. The truth was that instead of being raped by a black man, the white woman had tried to seduce the black man, been rebuffed, had been discovered and then lied about it to protect her reputation in an all-white community. Seeing the truth and telling the truth was risky and dangerous not only to the hero, Atticus Finch, but also to his family.

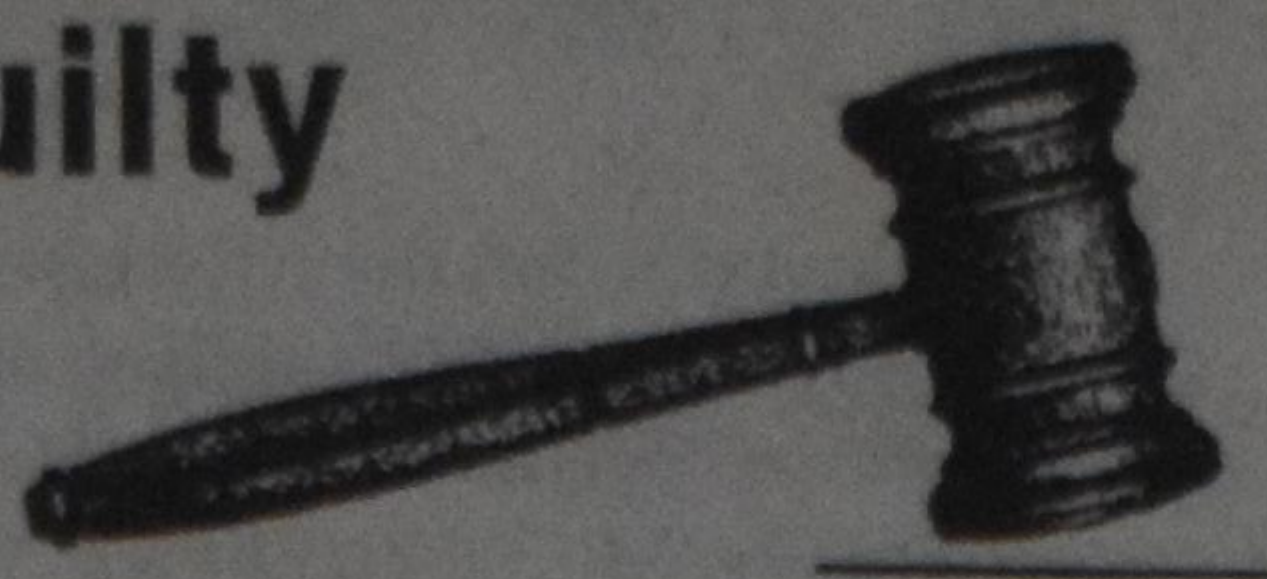
At this point, I can see a quizzical look coming over your face, Sean. You want to interrupt me and say, "With all respect, Dad, how does all this talk about 'integrity' and 'seeing and telling the truth' have anything to do with the main point that the adversary ethic is not a good basis on which to defend the representation of the guilty by a lawyer?"

The adversary ethic doesn't allow for complete honesty about a Canadian lawyer's relationship to his client as the law is practised here [i.e., the merger of the roles of barrister and solicitor]. But let me get into that in another letter, as this one is long enough.

Your mom has prepared a "care package" that should arrive during the middle of your preparation for exams. The very best.

Love,
Dad.

Bert Bakker is a partner in the Bakker Atamanuk law firm in St. Catharines, Ont.



ROOFTOP MUSINGS/ALYCE OOSTERHUIS



Where do our children go?

During one week this month, Edmonton seemed to be the central rallying point for those in Canada who are Christian Reformed. The Council of CRCs in Canada, World Missions personnel and Back to God Hour representatives came to speak and to inspire all those who would listen.

There was a massed meeting with choirs from various local churches, a male choir, and the "first and only council choir" (participating with organ and trumpets) to stir the hearts and pockets of the Edmonton community. We were dismissed with the admonishment to "hug and huddle."

That the evening had been successful was evident in the crowded fellowship hall afterwards as people greeted, laughed, hugged and huddled. But one observation did make me stop in the midst of experiencing the "high" that was evident; as we were leaving, Harry Groenewold (a King's College history professor) asked, "Where are our young people?"

In my memory I scanned the crowds that had been sitting in the church, and he was right: there had been very few young people. My own children had not been present because of other commitments; commitments which could have been changed for this evening.

But as I look at my own children and others like them, I realize that they will only attend a festive evening with choirs when they have to participate or when their friends are performing. For them, choirs are associated with church attendance, pew sitting, reverence, listening. They do not belt forth in song with choir accompaniments; they appear unstirred when more than 700 people harmonize praise in a church service. Why is that?

Assault by music

That young people do obtain their "highs" from music is well-documented. Last week a local newspaper carried a series of interviews with young people in attendance at rock concerts. Of apparent minimal concern to the young people, but of growing concern to ear specialists, is the increasing incidence of hearing loss among today's youth.

Rock music, according to those interviewed, has to boom and blast so that the reverberations bring on an adrenalin rush, moments of ecstasy, a peak of being one with a penetrating sound that stays into the next

morning. In other words, as the music rolls over them and envelopes them in its conquest, they have their "highs" from rock music as some of the rest of us experience our "highs" from choral music.

There are basic differences, however, and these differences ought to make us stop and reflect. When my son listens to his favourite rock group, even if that is a Christian rock group, he is primarily listening and not participating.

When I listen to a choir, even when I have misplaced my reading glasses, I am silently singing along with them. The music and the lyrics stir to an overflowing heart of gratitude and joy.

My son will draw attention to specific rock songs and their creators; for me, choirs and congregational singing more often point to our Creator. He experiences choirs as boring; I experience his rock music as an assault on my senses. Our basic differences divide us rather than unite us in a common hymn of praise.

Coming together

Does that mean we should simply acknowledge an unsurmountable chasm of different tastes and interests so that we start to organize rock concerts for young people and choir concerts for those who are more than young?

The days of families regularly singing around the pedal organ or piano cannot be reclaimed unless we wish to freeze-dry the past: the days of individual interests, differences and needs are very much upon us. What I could do to bring us closer together is to listen and learn the lyrics of the songs my son likes and to have him listen to the songs I like. Choir music could have equal time with his rock music in our household listening evenings. It will mean putting away the walkmans and cranking up the volume in the living room. And the day will come when my son will be less inclined to identify himself with his rocking peer group. There were many youthful couples at the Edmonton massed meeting; young people who, a few years ago, would not have come to such a rally either.

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College, Edmonton, Alta.

Cinema summaries

Marian Van Til

Little Man Tate revolves around the consequences of the discovery by an uneducated, working-class single mother that she has an astonishingly brilliant son.

Fred Tate (Adam Hann-Byrd in his first acting role) is almost flunking out of second grade; his by-the-book teacher suspects he's retarded. But he's just bored; tests show he's a genius. He has phenomenal ability in both math and music but has no outlet for, and little exposure to, either subject at levels which will stimulate him.

When Jane Grierson (Dianne Wiest), head of a school for gifted children, comes across Fred, she assumes she and her school can offer him all he needs. His mother, DeDe (Jodie Foster), isn't so sure.

Misfits

The story focuses on the difficulty many exceptionally intelligent children have in fitting in socially with other children. Since they can't relate to other children they take their cues from adults, causing them to miss out on the normalcy of childhood (thus the title "Little Man" Tate).

Another plot strand enacts a kind of class struggle between the wealthy, privileged Jane Grierson (who as a child was given everything but love by her doctor-parents) and the

Little Man Tate



Rated PG
Stars Jodie Foster, Dianne Wiest, Adam Hann-Byrd
Screenplay by Scott Frank
Directed by Jodie Foster

barmaid/nightclub dancer DeDe (who can give her son love but little else).

While there are one or two touching and even revelatory moments here, stereotypes abound: Jane is brilliant but she can't even cook meatloaf; DeDe is poor but of course she's happy; all the bright kids — except Fred — are obnoxious brats.

Jodie Foster as a first-time director coaxes an exceptional performance out of newcomer Adam Hann-Byrd, and out of veteran Dianne Wiest, despite the fact that Wiest's character isn't written as a three-dimensional woman. Foster's depiction of DeDe is less successful and lacks depth — a criticism one can't often hurl at Foster who is generally an excellent actor.

Bad writing

A surprisingly bad screenplay seems to underlie some of this film's problems (screenwriter Scott did a much better job with *Dead Again*). One minor though movie-long irritant is eight-year-old Fred's constant referral to his mother by her first name instead of "Mom." While kids may go through a few weeks at some point when they experiment with the fact that their parents have names, I doubt that this form of address from child to parent — even from genius-child to parent — on a regular basis, is common anywhere but in Hollywood.

There's nothing objectionable about this film as a piece of entertainment, and families with gifted children might find it interesting. But it doesn't go much beyond surface observations; and it doesn't shed much light on a problem that, though it affects a tiny segment of the population, is very real.

ENJOY

A Holiday Tradition



AVAILABLE NOW AT THESE FINE STORES

ONTARIO	
NORTHERN ONTARIO	
Alliston	IGA
Barrie	Continental Specialties
Bradford	Mandendorp's
Lindsay	Burwida's Enterprises
New Market	Variation Store
Peterborough	Peterboro Deli
Springdale	Alex Grocery
WESTERN ONTARIO	
Ayrmer	Christena's Delicatessen
Clinton	The Dutch Store
Drayton	Hesselink's
Essex	Schenk's Deli
Essex	Shinkie's Meat Market
Kitchener	Kitchener Waterloo Dutch Shop
London	Mike's Meat Market
London	DeWaal Imports
Norwich	Norwich Delicatessen
Shedden	Palmer's Red & White
Sarnia	Pop Shop
Sarnia	The Dutch Shoppe
Stratford	Stratford Packers Delicatessen
St. Thomas	Ramona Delicatessen
St. Thomas	Van Ryn's Gift Shop
Woodstock	Mike's Delicatessen
CENTRAL ONTARIO	
Acton	Holland Shop
Ancaster	Dutch Toko
Brampton	Moika Mini-Mart (Holland Christian Homes)
Brampton	Dick's Food
Brantford	The Dutch Shop
Burlington	Ed's Deli
Burlington	Dutch Shop
Cayuga	IGA
Dundas	Link's Deli
Dunville	Warger
Ferriestown	Avondale #74
Ferriestown	Ridderhoff
Grimby	Dutch Shop
Guelph	Dutch Toko
Guelph	Taste of Europe
Hagersville	IGA
Hamilton	Dutch Toko
Jarvis	Personics Fruit Market
Milton	Dutch Store
Mississauga	DeWit Quality Meat & Deli
Niagara Falls	Stamford Delicatessen
Oakville	Old Country Deli
Port Colborne	Westside Deli
Port Dover	Hank de Koning Butcher
Richmond Hill	Nemeyer's Deli
Richmond Hill	Ed's Deli
Scarborough	D Dutch Deli
Shelburne	Brown Barrel Deli & Gifts
Simcoe	Calbecks
Smithville	IGA
St. Catharines	Ramakers Dutch Imports Inc.
St. Catharines	Stamford Delicatessen
Stoney Creek	Delica
Stouville	Stouville Deli
Toronto	Simon De Groot Meat & Deli
Toronto	Holland Store
Vineland	IGA
Virgil	M.B. Foods Ltd.
Welland	John's Deli
EASTERN ONTARIO	
Bellefonte	Mrs. De Korte
Bowmanville	Dykstra's Deli
Brighton	Brighton Deli
Brockville	Wessels Meat
Cobourg	Cobourg Meat Market
Keene	Kean General Store
Kingsville	Held's Deli
Markham	Holland Shop
Ottawa	Dutch Groceries Importers
Renfrew	Wooden Shoe
Trenton	Trenton Spec Deli
Whitby	East End Meat
Whitby	South Mill
NOVA SCOTIA	
St. Peter's	Co-op
Sydney	Bunsmeater
Treton	Ryan's IGA
NEW BRUNSWICK	
Fredericton	Holland Food Imports
P.E.I.	
Charlottetown	Tony's Deli
MANITOBA	
Winnipeg	Dutch Meat Market
Winnipeg	Bake Oven
ALBERTA	
Calgary	Dutch Cash & Carry
Edmonton	National Meats Delicatessen
Lethbridge	Wooden Shoe
Okla	Coop
Picture Butte	Chinook Foods
Pincher Creek	Coop
Rocky Mountain House	Dutch Import
BRITISH COLUMBIA	
Abbotsford	Deli Hut
Abbotsford	Funk's Shop Easy
Abbotsford	Karl's Meat
Abbotsford	Valley Maid Bakery
Aldergrove	Stouling's Deli
Chilliwack	Arlio's Deli
Chilliwack	Ed's Deli
Maple Ridge	Maple Ridge Butcher
New Westminster	Supervallu
Powell River	Don Logan's Village Meats
Richmond	Dieter's Deli
Tasneem	Hollandia Deli
White Rock	Peter's Deli

VOORTMAN'S ALMOND PASTRY RING



DELICIOUSLY FILLED
WITH 100% PURE
ALMOND PASTE

in the same quality you've enjoyed for years

Voortman

Church

Marian Van Til, page editor

The 1991 meeting of the Council of Christian Reformed Churches in Canada

All stories by Robert VanderVennen

Vos gives positive start with address on energizing power of the church

The power of the church comes straight from Christ, said Rev. Jack Vos in a pre-council address that was to set the delegates to the meetings in a positive direction.

The church is a miracle of God, said Vos, because it proclaims a message that is an offense to the human heart and mind, a message that people can't understand and naturally oppose. It exists because Jesus said, "I will build my church." It is Christ who gathers his church, who is building a new humanity, he said.

Vos provided a biblical survey of the church in distinction from the Kingdom of our Lord. The distinction, difficult to make, has important consequences in our living out the call to a life of faith.

The church, he said,

expresses the saving power of Christ in active pursuit of worship and fellowship, in a strong sense of mission, in the use of gifts as empowered by the Holy Spirit, in sacrificing for Christ, living with an eye to the future and in having a central focus on Christ.

Poor connections for relevant service, said Vos, are passivity, failure to integrate children and youth into the life of the church, discomfort about gender issues, our failure to see victim-creating structures, and half-hearted commitment to serve our neighbourhood and nation.

We badly need confessions that take us from our current 16th-century forms to the 21st century, said Vos. He called for the writing of a new confession of faith by the year 2005.

To have a vital church we need to be connected to Christ

so that he is central in our total ministry, he said. Elders need to learn to know the difference between Christ-centred and moralistic sermons. Each member must take responsibility for personal growth. Churches must commit themselves to serve people in the families in our neighbourhood and use the family for nurture, play and worship.

Vos's keynote speech was followed by an exercise led by Reinder Klein in which those present were asked to say what they saw, from where they were seated, in a figurine that was set in the middle of the group. It was a metaphor for understanding the difference between knowing information firsthand and drawing conclusions from limited knowledge, and for sensing the need for communal



Photo: Robert VanderVennen

Rev. Jack Vos challenges church leaders to draw on Christ-omic power.

development of conclusions.

There followed three sessions in which Reinder and Diane Klein led those present in envisioning what a greatly

improved church would be like and how we might arrive at good goals in spite of difficulties.



Photo: Robert VanderVennen

Reinder Klein facilitates planning for a greatly improved church.

Contact with government committee reports on work in new areas

A report from the council's committee for contact with the government entitled "Biblical Principles for Criminal Justice

in Canada" was printed in the agenda for the meeting and discussed by council's advisory committee. The paper discusses justice in the Scriptures and flaws in Canada's justice system. It suggests directions for reform and urges church members to learn more about how the justice system functions.

Other reports which have recently been mailed to churches are on "New Reproductive Technologies" and on "The Scriptures and Land." Some delegates complained that the latter report was written in a style too hard to understand by people without advanced education. Reinder Klein, half-time staff member for the committee, replied that the paper is a background biblical study which is not intended to stand on its own but be the basis for a more developed study of ecological issues.

The mandate of the Committee for contact with the Government was revised by council to ask it "to consult

with other organizations that have similar concerns with a view to exchanging

information and, where appropriate, to join in combined actions."

Native ministry opens in Edmonton

John Stellingwerff reported to the council that, upon appointment, he has started a ministry among the 30,000 to 40,000 Native people living in Edmonton. He said he is encouraged by expressions of support from Christian Reformed members in Edmonton.

He joins similar ministries in Regina, where Rev. Harry Kuperus has served for 13 years, and in Winnipeg, where Rev. Henk DeBruyn has ministered for 18 years.

In a moving address to the council, DeBruyn spoke of the Indian Community Centre in Winnipeg as a healing place where visitors are made to feel at home. Even the custodian does a good deal of

counselling, said DeBruyn.

Kuperus showed a slide-sound program which included many testimonies by Native people about how much the Regina ministry means to them.

The council voted to adopt a one dollar per family per year quota for two years only toward the very successful Anishinabe RESPECT employment skills training program in Winnipeg. Although 96 per cent of its budget of \$550,000 is paid by the government, a contribution by the CRC is needed to maintain the church's partnership, and two years of quota support will give enough time to find an alternative means of CRC support.

Interchurch dialogue with Anglicans continues

The Interchurch Relations Committee reported that it has undertaken information-sharing conversations with leaders of the Anglican Church. The need for dialogue was made clear when the Anglicans said it was their perception that the CRC, with its separate Christian schools, wanted to stand aloof from Canadian society.

Future dialogue is planned

with representatives of Mennonite and Lutheran denominations. Committee members Fred Heslinga and Bob Haven represented the committee to the council.

Upon the committee's recommendation, the council agreed to contribute support to Christian Festival IV, scheduled to be held in Hamilton in 1994, to the extent of \$2,000 per year for 1992,

1993 and 1994, from the special projects fund of the council. The festival was considered a good opportunity to promote the CRC and the work of its related agencies.

Go ahead with Canadian TV programming, says council

The council did not accept an overture from Classis Eastern Canada to drop plans to move toward more Canadian Christian television programming.

Instead the council asked its electronic media committee to present to the churches by August 1992 an expanded version of its long-range vision, and to come to the next council

meeting in two years with specific plans for implementing the intermediate phase of its plans.

The television ministry is expected to cost \$130,000 in 1992 and \$172,000 in 1993. The aim is to have some modest Canadian TV programming, along with "Back To God Hour" broadcasting.

Church/Labour

Principles adopted for participation in task forces

Council has asked its consultative committee on task forces for statements of principles to guide its participation in the Aboriginal Rights Coalition and the Interchurch Committee on Refugees. It adopted the statements the committee drafted, which now take their

place beside similar guidelines, adopted in 1989, for participation in the Interchurch Committee on Human Rights in Latin America.

Through these task forces the CRC participates with other Canadian churches in areas where it deems a

Christian presence to be important. The churches are concerned with matters of ethics and appropriate direction in matters like refugee acceptance, human rights and government attitudes toward Native Canadians.

CRC representatives on these task forces were

reappointed: Arie Van Eek for refugees; Harry Veldstra for aboriginal rights; and Simon Wolfert and Co Vanderlaan for human rights in Latin America. At the request of the consultative committee, Harry Veldstra was appointed to the National Committee for Ministry Among Indians and Metis in Canada.

RVV

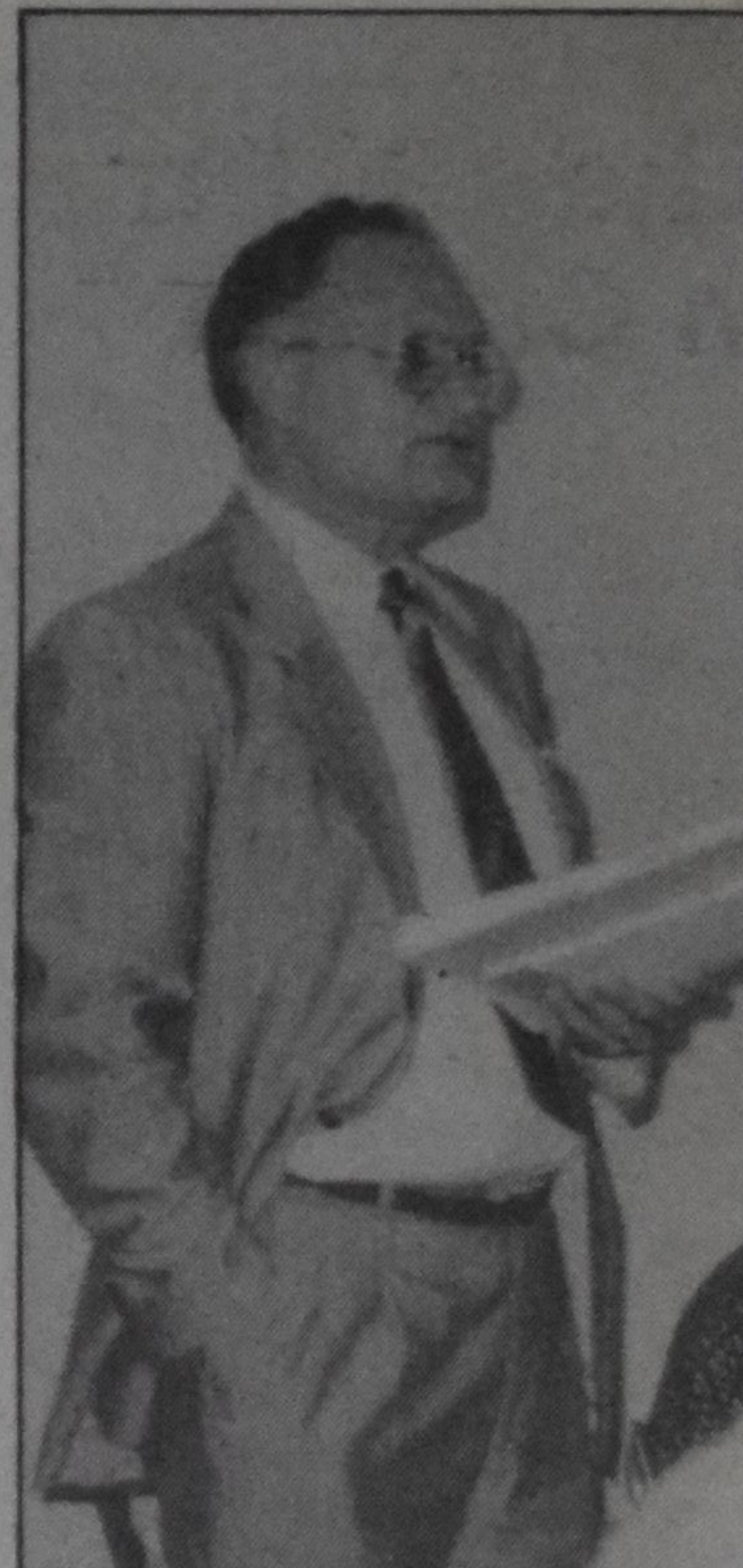


Photo: Robert VanderVennen
Executive secretary Arie Van Eek always has the right information at his fingertips.

Council appoints committee to inform church members about its ministries

One of the most innovative moves of the council was to budget \$12,500 for 1992 and \$15,000 for 1993 to educate and inform church members about the contents of its ministries.

The plan is to prepare some teaching materials using studies of the Committee for Contact with the Government. There is a backlog of good study papers from the Committee on timely subjects that few people know about.

Who in the CRC actually knows what the council is doing? Information needs to

get into people's hands and hearts on the work of the task forces in which the church participates, and the ministries among natives, council delegates felt.

A small committee will be appointed which will oversee this education, and most likely specific tasks will be contracted out to qualified people. Frustration was expressed from various quarters at the poor communication from the front lines to the pew.

RVV

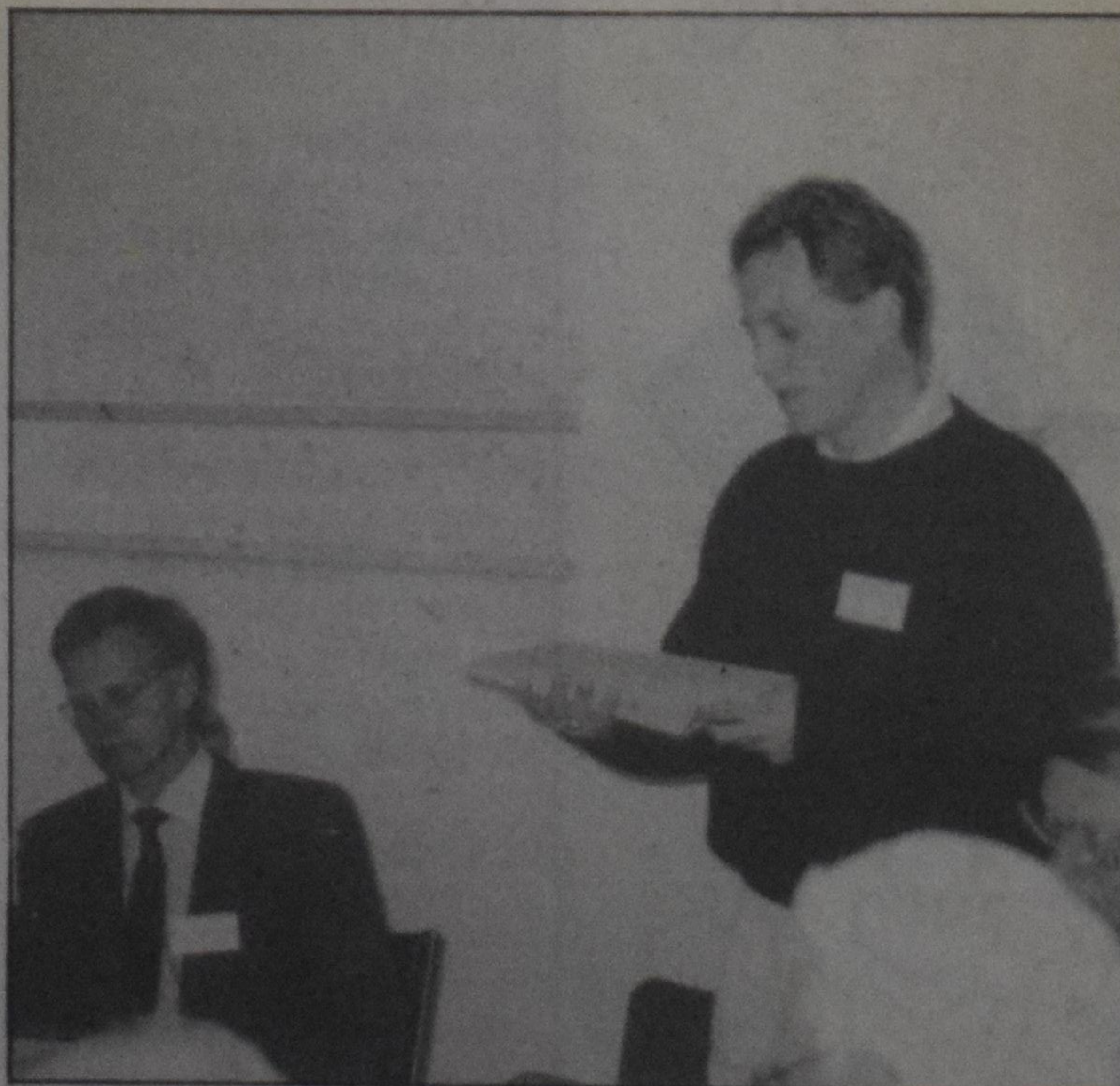
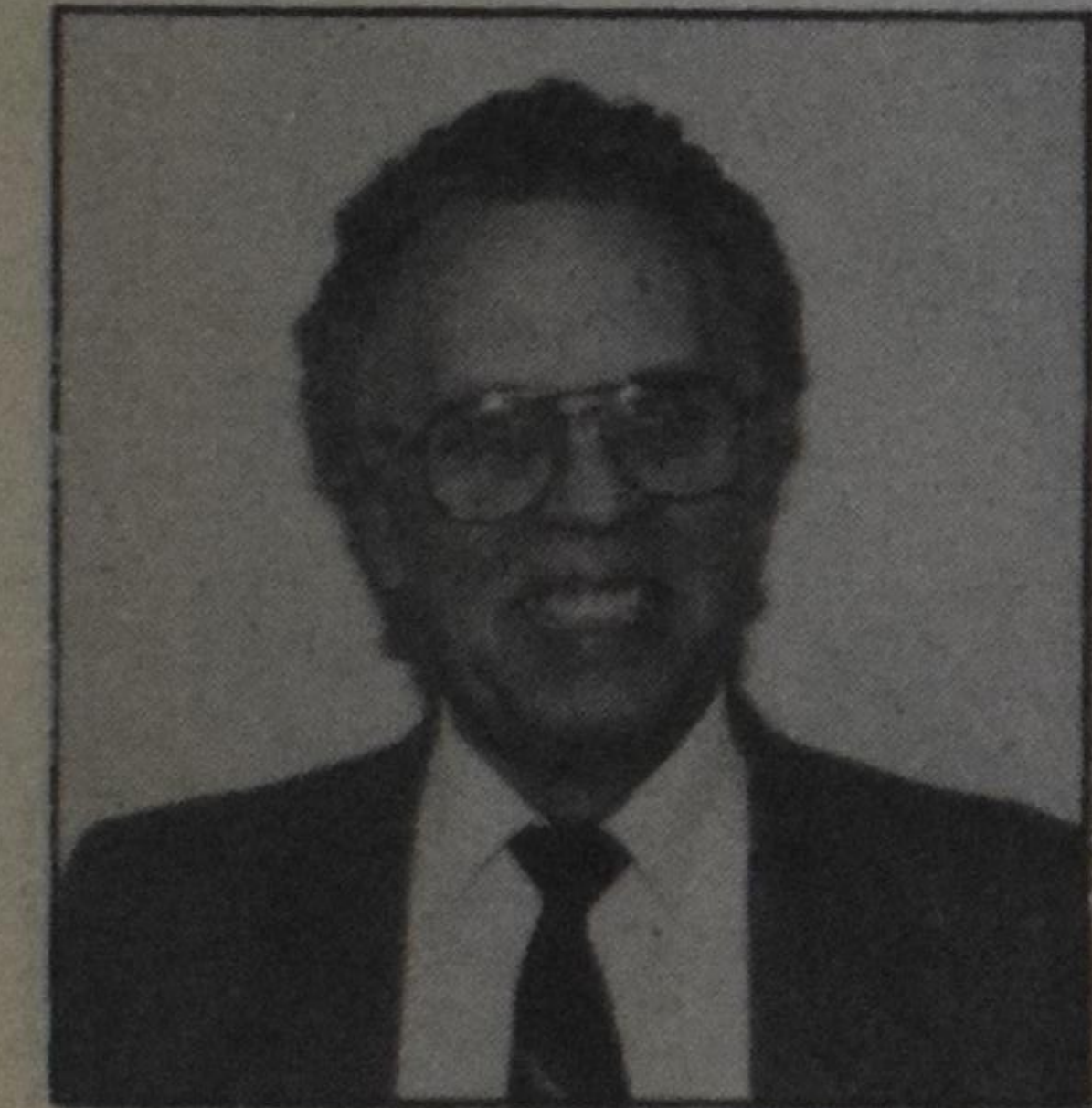


Photo: Robert VanderVennen
Bert Slofstra, reporting at a session chaired by his brother Peter, jokes, "I've called you many things in my life, but never Mr. Chairman."



In and around the workplace

Ed Vanderkloet

The workplace as work community A Janus-face

Ahead of me was a car with a bumper sticker that read, "I owe, I owe, so off to work I go." In its banality it portrayed the ugly side of the workplace in modern society. The workplace is almost universally loathed. Of course one has to go to work, but only because that's where our daily bread comes from and where it is buttered. The workplace is little other than a means to an end, the end being a source of income, leisure and pleasure. Relatively few people see the workplace itself as a pleasure.

However, the workplace wears a Janus-face, i.e., it has two faces. The other one is quite different. No matter how much people may dislike their work, paradoxically they also love it. Just ask a jobless person or many a retiree without a hobby how much they'd love to be back at work just for the sake of being back in the old familiar place. Quite apart from the income it generates (and leaving aside the fact that many people still truly enjoy their work), most employees like their place of work simply because it forms a work community. They may hate the bossy "super," intensely dislike the grouchy colleagues; or be at loggerheads with half a dozen fellow workers, complain about the low wages and look forward to every weekend, but they still like the shop or office or whatever it is — its atmosphere, the smells of the place, the camaraderie and, yes, even the work itself.

It seems to me that the explanation for this dualistic attitude, this love hate relationship, is that the workplace is a work community. And people crave community simply because God made us so. We are social beings, not mere individuals.

The deification of work

One must be careful not to exalt work and the workplace, something that has been done too much in the past. Let me illustrate that with a few striking examples. Work was elevated to the status of a godhead in such ideologies as Nazism and communism.

Hitler, for instance, declared, "Every deed, even a destructive one, is meaningful; all passivity on the other hand is meaningless." The official name of his Nazi party was National Socialist German Workers Party. The slogan *Arbeit Macht Frei* (Labour makes you free) adorning the entrance gate to the Auschwitz concentration camp was not meant

to be a macabre joke but reflected a fundamental faith in the liberating quality of work.

The communist adhered to the same belief. Solzhenitsyn states that the authorities in the labour camps of the Gulag considered hard work, even inhumanly severe labour, as a purifying experience that would have a cleansing effect on the polluted minds of the inmates. The hammer and sickle, symbols of factory and farm, became the symbols of Soviet communism. And Mao Tse-Tung sent doctors and teachers into the fields every fifth year to do manual labour and thus be exposed to the "real" people, i.e., the workers.

"Workers of the world, Unite!" cried Marx and Engels in the sincere belief that it was work that bound people together, and that all future military conflict would be abolished because worker would never take up arms against worker. A new world order was in the making, built on the solid foundation of workers' solidarity.

This god is dead

Such bloated and romantic ideas betray the deification of work, but that deity was shattered with the guns of August 1914 and finally buried in the streets of Moscow with the events of August 1991 (although the Canadian labour establishment still clings to and sings about "Solidarity Forever").

The workplace is a real work community that should not be denigrated. But unlike the bonds of family and church, it is seldom a tie that binds for very long. That's why, in contrast to family reunions, workplace reunions are so often lacklustre affairs and repeat performances are usually a flop. "It's nice to see the guys and gals we worked with 25 years ago, but let's not do it too often." Moreover, the turn-over is often so large that one hardly recognizes the workplace after even a few years. For, while people leave family and church with great reluctance and much pain in their hearts, changing jobs seldom leaves such scars.

Ed Vanderkloet is a national representative for the Christian Labour Association of Canada (CLAC) headquartered in Mississauga, Ont.



CHRISTIAN
COUNSELLING SERVICES

Suite 1901, 20 Eglinton Ave. W.
Toronto, ON M4R 1K5
(416) 483-3350

Marriage & family counselling
Individual & group therapy
Vocational assessments
Seminars & workshops
Conflict mediation to business
Accredited AAMFT supervision for marriage and family therapists
CAPE supervision

THERAPISTS:
William Cooke Bruce Twining
John Geeza Mary VanderVennen
Francis Martin Ken Van Wyk
Don Moncrieff Rod Wilson

feature



Bertha Hosmar

As children growing up in the Netherlands, we all knew that Saint Nicholas (Sinterklaas) was an ageless old saint who lived in Spain but visited our country once a year, accompanied by his servant Black Pete. How Saint Nick managed to visit millions of people in one night (December 5) was the least of our concerns. He was magic; yet he was real to us kids — well, to most of us!

For a few nights prior to the big evening we would fill a wooden shoe with carrots to feed Sinterklaas' horse. We'd place the carrot-laden shoe under the chimney. The next morning the carrots would have disappeared, but a handful of *pepernoten*, a spicy,

to wait and see, Bertus, and in the meantime you'd better be good!"

Rebel

This was no idle warning. Bertus tried to defy authority on numerous occasions and as a result he was a frequent

black man ran into the room and threw *pepernoten* at everybody!

Seeing is believing

I was filled with happiness. I knew it, I just knew it! Little Red Ridinghood and Goldilocks were fairytales, but Sinterklaas was for real: we could all see him!

"Are there any naughty children here?" asked Black Peter; and when we all looked accusingly at Bertus, Black Peter got the message, took Bertus by the hand and led him to the front of the classroom. Everybody held their breath. And then, wonder of wonders, tough, bold, disobedient little Bertus began to sob!

Sinterklaas took a good look at him and told him in no uncertain terms that from now on he had to try to be good or he might not get a present next year. We were a little disappointed that Bertus got off so easily. But our disappointment dissolved quickly when the whole class was allowed to go home early, and everybody (including Bertus) received a brand-new pencil.

When I came home I ran to my parents' bedroom where my mother was feeding the baby and told her I now had proof: Sinterklaas did exist! Then I demanded to know, "Why do people say that parents give the presents?"

"Oh, I'll tell you some other time," said my mother. Come to think of it, she always said that. She said that when I had asked her why she recently had had such a big fat belly, and also when I had asked her why she was sick in bed just when God had given us the new baby. She had told me babies did not come from the stork, but from God.

Oh well, I would ask my mother again some other time, but for now I could prove to my older siblings that Sinterklaas was for real!

A revelation

Happily I started to play with my ball in the bedroom. Oops! It rolled under the bed! My mother was changing the baby and had her back towards me. Quickly I dove under the bed to retrieve my possession. I didn't see the ball but I saw a rather large box and pulled it towards me. Maybe the ball had rolled behind it. Then I saw it! My astounded eyes couldn't take it in fast enough!

Presents, beautiful, brand-new presents! A pocket knife,



books, pen- and pencil sets, beads, balls, chocolate letters! Slowly comprehension started to dawn....

As I sat there, staring, I didn't know whether I was sad or glad. Because Sinterklaas did not exist, I reasoned, I was now just as clever as my older brother and sisters!

My mother turned around and with one glance at my face she must have understood what had happened. "Parents like their children to believe in fairy tales for a long time," she said. "But you are grown-up now and you may help me wrap up the presents. Don't tell the little ones yet; let them believe in Sinterklaas a while longer!"

Suddenly I felt happy! It was nice to be grown-up!

That night as we all sat around the table we heard a sudden knock at the door. When my dad went to open it, we started to sing another popular St. Nicolaas song, "Zie de maan schijnt door de bomen," ("The moon is shining through the trees").

A box was left at the door and, looking knowingly at my mother, I put my arm around my younger brother and said, "Look what Sinterklaas left for us!"

Bertha Hosmar lives in Whitby, Ont.

Look what

Saint Nick left us!

miniature cookie only available in the stores in early December, had been left behind.

Pleasant shivers would run down our spines as we ate the *pepernoten* and realized how close Sinterklaas had been; we resolved again to be extra good for a few days. But then, sooner or later, doubts would start to enter our innocent minds. It might begin with an older brother or sister who would whisper with a superior, knowing smirk, "I know something you don't know and it's about Sinterklaas!"

When pressed for more details you would be told a horrible heresy: "Only little kids like you believe in Sinterklaas; he doesn't even exist!" You would run crying to your mother and would be reassured that it was fine to believe in Sinterklaas. But your trust would be shaken again when you entered Grade 1. Almost half of the students believed that your parents bought you gifts and just pretended on December 5 that Sinterklaas had dropped them off when you were asleep.

The unbelievers developed a somewhat superior attitude towards the "sucky babies" who were still a little afraid of Black Peter.

Our teacher, an elderly, stooped spinster, gray hair worn in a bun on top of her head and kind eyes peering from behind thick glasses, acted as our substitute mother in class. She wiped noses, tied shoelaces, comforted cry-babies, and when the bully of the class, Bertus, asked her boldly towards the end of November if Sinterklaas really existed, she said wisely and mysteriously, "you'll just have

visitor to the left-front corner of the classroom where he spent many hours, face towards the wall, hands on his back, contemplating his sins.

But he did not always behave in the corner, either. He had an uncanny sense of knowing when the teacher wasn't looking, and would turn around, quick as a flash, to stick out his tongue at us, roll his eyes or thumb his nose at the teacher. Like miniature Pharisees we would gasp in pleasant horror and there would be many volunteers to tell the teacher what had happened behind her back.

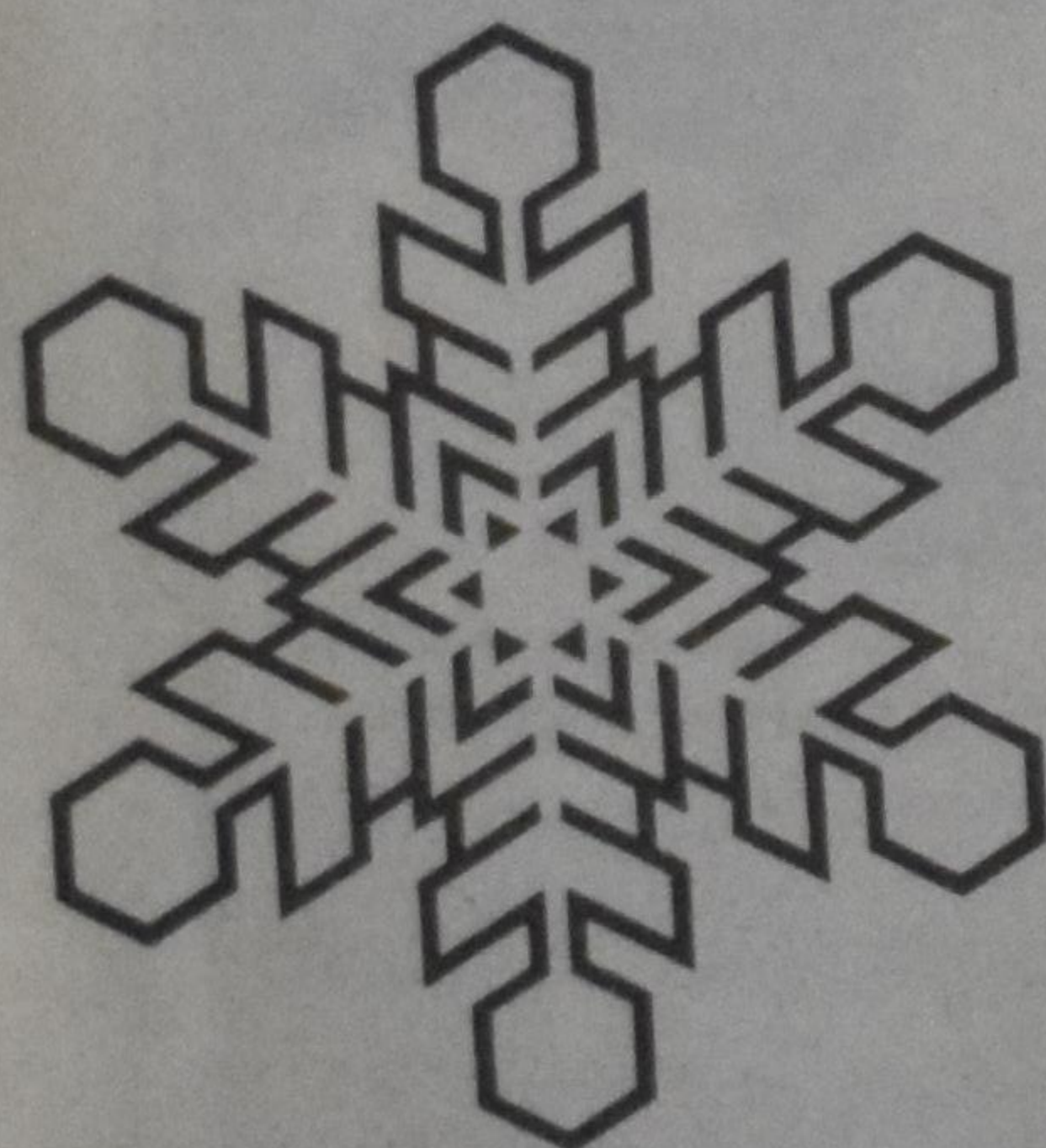
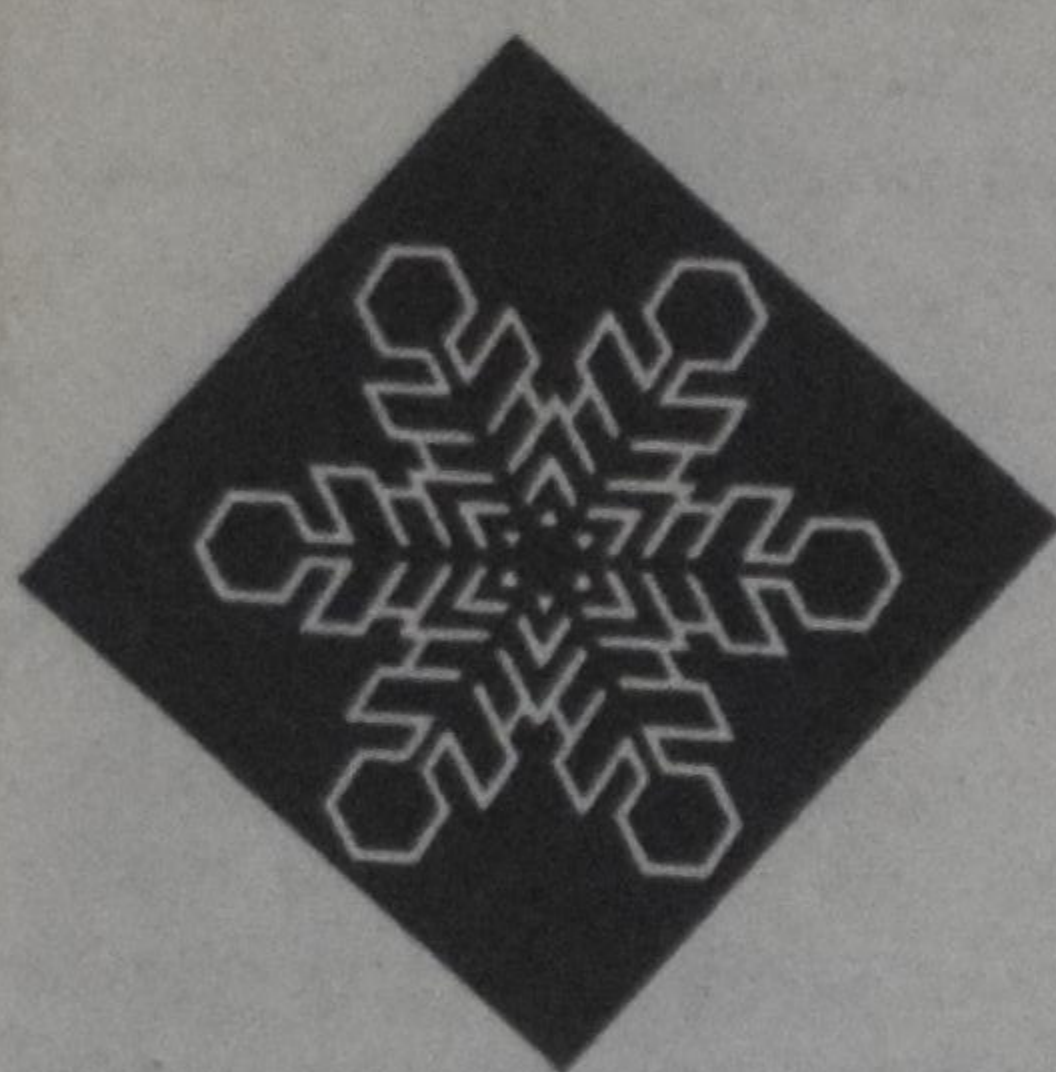
Somehow it seemed that the worse Bertus behaved, the holier we felt ourselves!

During the early afternoon of December 5 we heard a sudden knock on the classroom door. Our teacher told us, "Put your hands on your desk and sit very still; maybe this is Sinterklaas."

When the first shock had worn off even the doubters became believers again and we all looked with a mixture of fear and eager anticipation at Bertus. If it were Sinterklaas, boy, would Bertus ever get it! Black Peter might even put him in his bag and take him back to Spain! Wouldn't that be something!

"Let's sing a Sinterklaas song," suggested the teacher, and in the middle of "Zie ginds komt de stoomboot uit Spanje weer aan" ("Look, the steamboat from Spain is coming again") the door opened and in walked a resplendent, stately old man with a flowing white beard, dressed in a red velvet robe and carrying a staff!

Seconds later a funny, pitch-



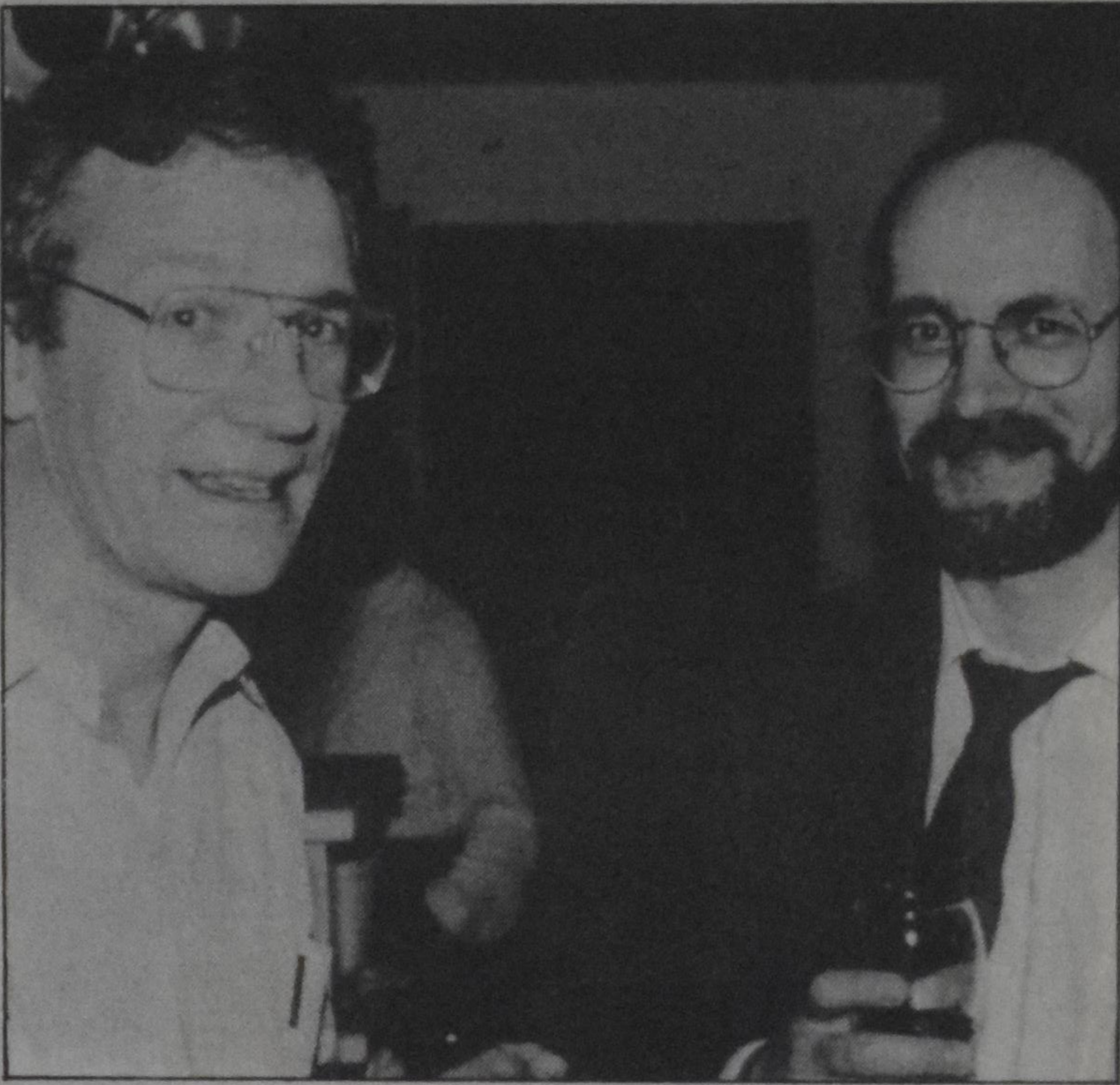
Feature

Exhibition juror encourages Christian artists and their supporters

Marian Van Til
LANGLEY, B.C. —
“Christian artists working in the 20th century have no living artistic tradition in which to stand,” observed Dal Schindell, director of publications and the art gallery at Regent College in Vancouver. Schindell adjudicated the 156 art works sent to the festival from all over Canada, choosing 51 works for a festival-long exhibit.
“Much of modern art dwells so much on the dark; so we feel there is little we share with artists,” Schindell noted. “Instead, our traditions often come from such times and places as [the] 17th century Netherlands, where all of life seems to have been

enthusiastically enjoyed and shown in the painting of that period.
“The church has not provided much welcome, either,” added Schindell, “and yet in the past 20 years I have seen dramatic growth in the interest and support of the arts by the church.
“But sometimes when we realize just how much there is to be done (being in harmony with the Bible and able to understand and speak to the world) we get discouraged,” Schindell said, empathizing with the artists. “Yet God’s call to us — children and servants — is to explore, patiently and faithfully, the gifts God has given so that glory is brought to the Creator.”

Schindell acknowledged that some of the artists would not agree with his decisions on which art works were chosen and rejected for the exhibition. (Space was limited and there was much good work submitted, he admitted.) Even so, he encouraged the artists to see the exhibition as “a small — but real — step in that direction” [of exploring God’s gifts and bringing him glory], and as an example of “the healthy variety of medium, content and style being produced by our brothers and sisters.”
“Let’s encourage one another by what we see in the light and dark,” he concluded.



Festival organizer Nick Ringma and The King’s College pianist/music professor Joachim Segger find a moment to relax.
All photos by Marian Van Til

Well-known author has lunch-time crowd in stitches



Author Andreas Schroeder listens to an introduction of himself. He read from his book of Mennonite stories, *The Eleventh Commandment*.
Marian Van Til
LANGLEY, B.C. — “I think his stories were so funny because they struck a chord;

there are a lot of similarities between CRC Dutch immigrants and German Mennonite immigrants,” summed up one of Andreas Schroeder’s appreciative lunch-time listeners.
Schroeder, a respected Canadian author with 13 books to his credit, read to *Chiaroscuro* participants from his latest book, *The Eleventh Commandment: Mennonite Low German Short Stories*. His appearance was made possible through a Canada Council grant.
God doesn’t like ‘plaat Deutsch’
Schroeder grew up in a Mennonite community in Manitoba always knowing he wanted to be a writer — much to the chagrin of his practical, hard-working father who had a “real job.” Now outside the orbit of that Mennonite community, Schroeder admits

his upbringing has influenced him greatly.
The Eleventh Commandment is a collection of originally oral “plaat Deutsch” stories collected and written down by Schroeder’s friend Jack Thiessen. Schroeder re-worked and translated the stories. Though he asserts that “low-German is nearly untranslatable,” he nevertheless plunged headlong into the job. And his arts festival audience — and obviously his publisher, Thistle-down Press in Smithers, B.C. — agreed he did an admirable job.
Schroeder explained that to Mennonites, low German was (and in some cases still is) the picturesque language of everyday. He described scenes in which his female relatives and other women in the community would, on Sunday morning outside of church, be engrossed in a story about some

mundane happening that week. They would continue to talk while heading up the stairs into church. “As soon as they hit the back of the church they would switch to high German,” Schroeder observed. “They were still talking about the same stuff, but in the language suitable for

church.” Perhaps “Thou shalt speak high German in church” is an example of the — or one of the — “eleventh” commandments.
(For a review of *The Eleventh Commandment* see C.C. Nov. 8, page 20).

Artists state their faith, the guiding principle for their work

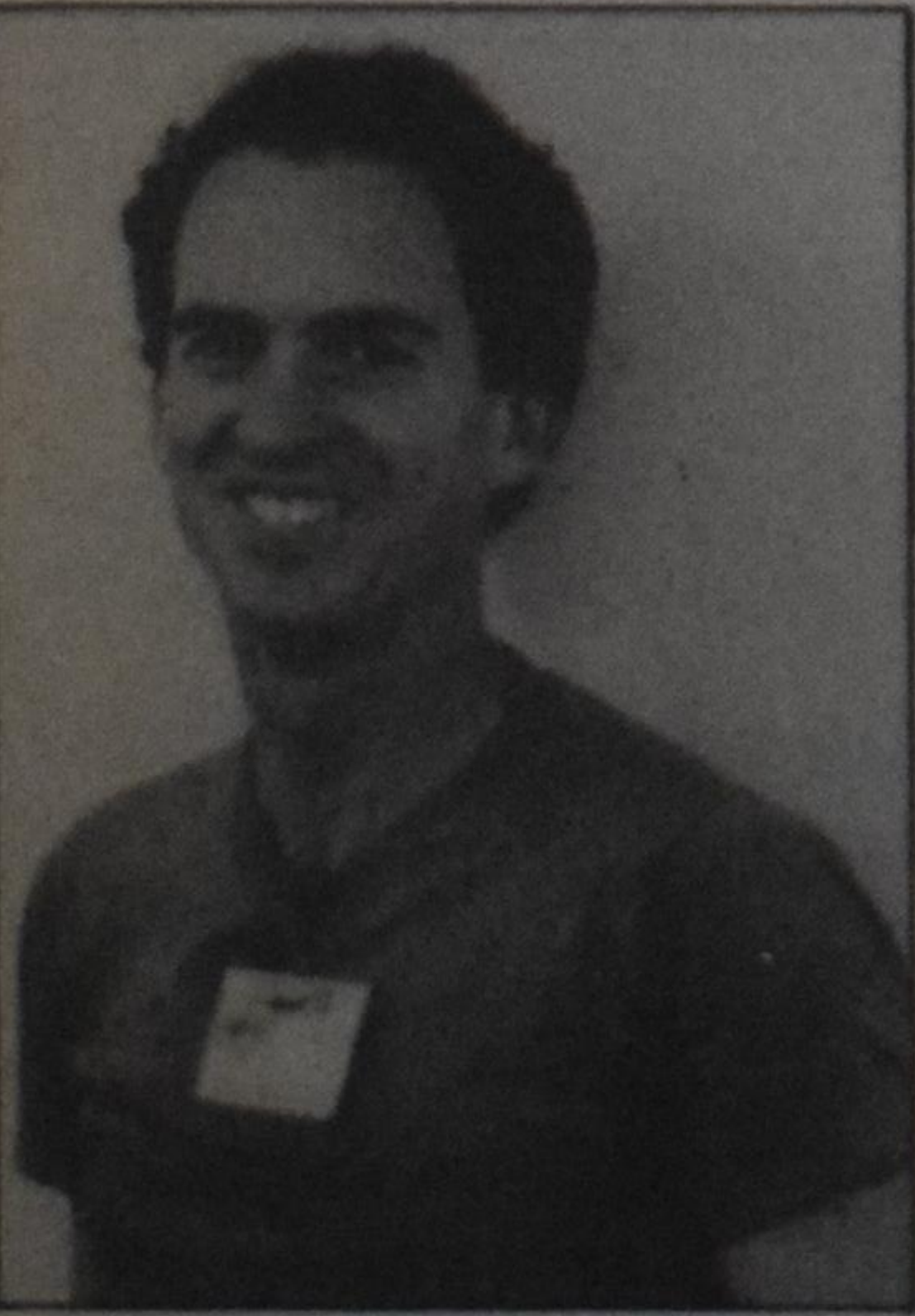
When I started to paint, I thought I should paint the ideas I believe in philosophically. Since I am a Christian, I thought I should paint things as they related to Christianity. I painted some crucifixions, and people thought they dealt with sex. That was a total failure.
I decided I would try to be a Christian rather than try to paint illustrations of Christian teachings. If you have something serious to say, you should be clear about it; if you paint it, it’s not likely that you will be very clear. Something important should be said in words: you should write it or talk about it. Better yet, you should live it.
Gathie Falk, b. 1928
Education: University of British Columbia

My concern is with the interplay of the various elements that make up our environment — physical, mental and spiritual.
Wayne Eastcot, b. 1943
Education: Vancouver School of Art

God, that is, the Holy Trinity, is the only Creator. As an artist I wish to give glory to the Creator.
Arnold Shives, b. 1943
Education: BFA, San Francisco Art Institute
MA, Stanford University

In order to appreciate the import of Stanbridge’s art, it is necessary to understand that he has a desire to create images that communicate his joy in being Christian.... For seven years and in particular, the last three, Stanbridge has resorted to almost entirely abstract means through which to signify his pleasure in his faith — a faith that he hopes will be palatable (and assessible) to people of all religious persuasions.
Ann Rosenberg about Harry Stanbridge in “Pierre Couply and Harry Stanbridge: Recent Works,” Surrey Art Gallery, 1991.
Harry Stanbridge, b. 1942
Education: Vancouver School of Art
BEd, University of British Columbia
MA, University of British Columbia

The results of a Workshop, “Catch the Colour,” led by Steve Williams.



Steve Williams, art professor at Trinity Western University.



Art

'Lenten Emblems' by Gerald Folkerts



Photo: Marian Van Til

Artist Gerald Folkerts and aesthetician Calvin Seerveld.

Calvin Seerveld

Emblem books were the rage in the 1500-1600s in Europe. "Emblems" were visual images accompanied by proverbs, and intended to fasten in people's minds pictures of how to live. *De Stoelmaakers* [illustration I] is in a book of emblems by Jan and Kasper Luiken (Amsterdam, 1790). "Chairs" break, but God's Rule holds firm.

Gerald Folkerts' series of 12 drawings called CROSSROADS can be understood to be emblems telling the story of Christ's passion, a kind of up to date, Protestant, stations of the cross. The title drawing (III) uses the cross form clutched by a despondent, bowed figure as a road on which appears a famished child staring at a dead man hanging from a tree, while the pained face of a "Third World" woman and, sideways, another head nestled in thorns, exist in a forsaken

wasteland and cityscape under a dark sky rimmed by the crosses of Golgotha. As a border are written various of the Beatitudes found in Matthew 5. The whole picture with words exhibits the point of Matthew 25: 31-46.

Guise of righteousness

"Good Friday" (IV) has the famous Iwo Jima icon of soldiers raising...the cross! (instead of the American flag), and underneath the linen tunic of Christ protrude Canadian dollar bills, with two dice nearby that came up snake eyes. Here the "Good Friday" emblem doubles as a vivid statement against modern militarism, even if performed with the guise of righteousness. Underneath the glorification of war lies the dirty money of gambling for another's possessions.

"Self-portrait" (V) shows Folkerts himself startled by the viewer's gaze, pounding a nail into the wrist of Christ on the cross lying on the ground. Curled lip, furtive eyes, aggressive hammer, tensed body, all under churning nest

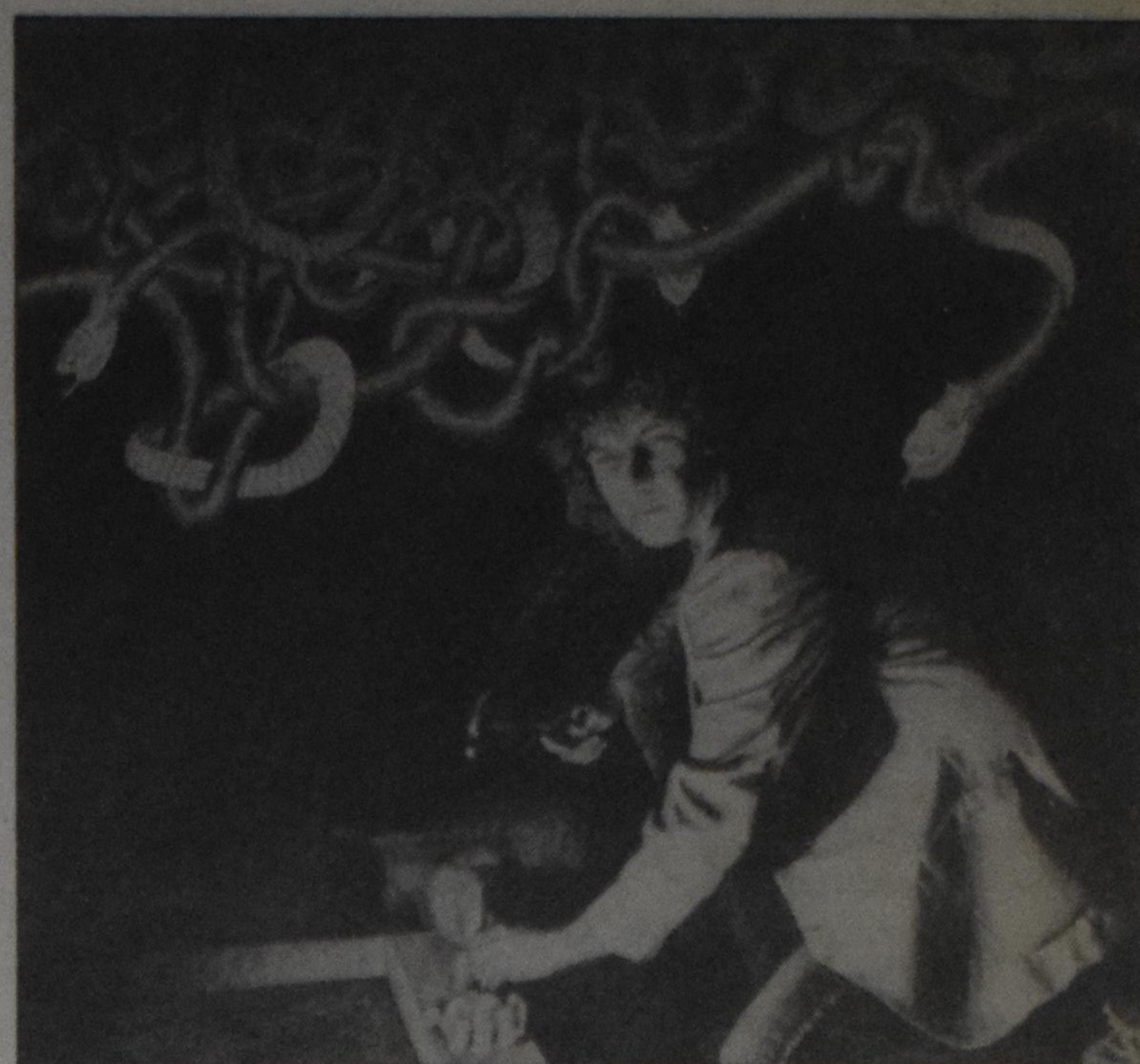
of vipers — it's a well-drawn, almost melodramatic drawing of the guilt that lodges in the best of us. Read Luci Shaw's exquisite, spare poem "Judas, Peter" when you look at Folkerts' more unrelenting, flamboyant drawing, and you will get the message of what the Bible means by "passion" ("suffering") caught up in the Lord's grace.

New creatures

"Redeemed," (XII) in the series has left behind the gnarled, troubled teaching by pictures of what Christ's sacrifice entails. An empty can of Pepsi is thrown left, lands, shows its battered, smashed-up condition, struggles as it were to straighten up, get out the dents, until finally it is "redeemed," as a whole new tin can fit for use. This final (partially coloured) drawing gives a new look at the redemption of refuse, and mimes the meaning of humans being made into new creatures, thanks to Christ's historic crucifixion and resurrection at the crossroads of earthly history.

Easily accessible

Gerald Folkerts' CROSSROADS drawings are carefully conceived, subtly drawn, fastidious in detail. You can see them at Redeemer College's spacious art gallery until December 20. Folkerts does "abstract" painting too, and subtle non-representational colour studies; but the drawings in this show are didactic and accessible to anyone not acquainted with art. "Emblems" are "logical pictures," you might say, somewhat like puzzles. So you need to *think* as you *look*, and figure out what the *message* is which the *image* carries. These good drawings exemplify what one might call "incapsulated



(V) Self-portrait (1989). Graphite, 12 x 11 inches.



(III) Crossroads. (1989). Graphite, coloured pencil, 13 x 11 inches.

art," art voluntarily harnessed to other-than-artistic purposes, the way advertising art and monument art normally is bonafide art poured like powder into the capsule of business or a government act. CROSSROADS makes eminent sense as art for a church hall, especially during Lent.

Gerald Folkerts and his wife,

Arlis, teach at Calvin Christian School in Winnipeg. He is a graduate of Dordt College, Sioux Centre, Iowa. He can be contacted at: 116 Fraser's Grove Drive, Winnipeg, Manitoba R2K 0E7

Calvin Seerveld is senior member in aesthetics at the Institute for Christian Studies, Toronto, Ont.

Judas, Peter

because we are all
betrayers, taking
silver and eating
body and blood and asking
(guilty) is it I and hearing
him say yes
it would be simple for us all
to rush out
and hang ourselves

but if we find grace
to cry and wait
after the voice of morning
has crowed in our ears
clearly enough
to break our hearts
he will be there
to ask us each again
do you love me?

Luci Shaw

Reprinted from *The Sighting*, © 1981
by Luci Shaw. Used by permission of
Harold Shaw Publishers, Wheaton,
Ill., 60189.

Arts festival enjoyable, necessary
or: See you next year in...

Marian Van Til

I hesitated only a little in accepting the assignment when Nick Ringma, via Bert Witvoet, asked me to come to Vancouver to "cover" for C.C. the Christian arts festival being planned for November 8-11, and to lead a film workshop during the festival.

I reminded myself that having been instilled from childhood with an appreciation for the arts, they seem to attract me like a magnet. And, I added to my mental notes, I had never seen Vancouver.

On the other hand, I'm not terribly fond of flying. And I had misgivings about the film

seminar: despite my near-weekly reviews for C.C. I don't feel I'm the "expert" I should or probably could be in that field; music is my first love and what I know best.

My apprehensions, however, were countered by Nick (he's a very persuasive fellow!) and others, and finally, more or less, by myself. When I found out that my husband, Ed, would be able to get away from work to accompany me (his first time to Vancouver too), my Yes answer solidified.

It was the right decision. The works of God the Creator and those artists as creators melded in an uncanny way during that

festival.

Vancouver was warm, the smell of cedar hung in the air and the deciduous trees were still sporting their leaves, making us who left snow on the ground feel like we had stepped back in time at least a month. The gray sky didn't dull the flaming yellows, oranges and reds, nor the deep greens of the coniferous trees. And, in fact, the sun graciously shone for us on the two occasions that we had a chance to spend some time outside (an extra little gift from God?). But during the festival itself it rained; and drizzled; and rained — so where else would anyone want

to be but at an arts festival?

Stimulating the imagination

Whenever you come under the influence of "professional imaginers," as Dr. Calvin Seerveld describes artists (including musicians, writers, filmmakers, etc.), you realize anew how powerful are those singular products of the imagination called "art works."

While this festival allowed important (and pleasant) opportunities for experiencing and discussing music, film and dance, its focus was on the

Continued on p. 16...

New report comes to grips with abuse in the Christian Reformed Church

Robert VanderVennen

TORONTO — Ont. — More than one-fourth of the adults in the Christian Reformed Church have been victims of abuse, says a denominational committee which will report to the church's 1992 synod. That figure is based on a denomination-wide survey.

The survey was conducted by the professional staff of Calvin College's Social Research Centre at the request of a committee appointed by synod in 1989 to study the issue of abuse and to make recommendations to the church.

The survey found that 12 per cent of members aged 18 or older have experienced physical abuse or harmful neglect; 13 per cent have experienced sexual abuse; and 19 per cent emotional abuse. Because many victims endure more than one kind of abuse, the result is that 28 per cent have suffered one or more kinds of abuse.

These results show that abuse among CRC members is as prevalent as in the North American population generally. This is the first survey of this kind of the whole CRC and blazes a new trail among church surveys of abuse.

The need for this committee work was identified by Classis Iakota, which called for recommendations to be given to the churches to help them deal with the various forms of abuse that exist within the denomination. The committee was helped by a preliminary study conducted by Classis Niagara and by Ary DeMoor's research for Alberta and prairie Christian schools.

The survey asked respondents whether they themselves had been abusers, and 15 per cent admitted that they were. Indeed, half of those who were physically abused had become abusers themselves. Two out of five who were emotionally abused and one out of three who were sexually abused became abusers themselves. This is consistent with findings in the general populace.

Patterns of those who are abused

Who are the abused ones? Certain patterns emerge which can be used to identify potentially abusive situations. The survey found that people were at higher risk of abuse — or at least were more honest about its occurrence — if they were women, physically disabled, divorced or separated, had a high level of education, lived in a large city, lived in western Canada, had been members of the CRC less than 10 years and were less frequent attenders at Sunday

worship.

An average of 30 to 40 per cent of the abused reported more than one experience of abuse. Most abuse began when the victims were not yet in their teens and ended by their 20s. Most who said they were abused were women: 86 per cent of those were sexually abused; 78 per cent were emotionally abused; and 77 per cent of those, physically abused.

Most physical and emotional abusers were members of the immediate or extended family of the person abused. That was not found true of sexual abuse, which is contrary to many other research findings. Most abusers are male. Most abuse occurred more than once, though for sexual abuse 44 per cent reported just one occurrence. Most said that they told someone about the abuse, most often a family member.

Attitudes toward abuse

The questionnaire found that at least half of the respondents, whether they had been abused or not, agreed with these statements: sexual abusers are sick people; abusive people come from all economic levels; sexually abused children often deny that the abuse has happened; the church does very little to prevent abuse; Christians too often use the Bible to justify abuse; church leaders are not prepared to help members of their churches who are victims of abuse; it is never OK for a husband to slap his wife; and, many elderly persons are abused by their children.

The report contains a significant section on social-historical and biblical perspectives. The church, it says, has been both a help and a hindrance in dealing with abuse. It calls for a balanced appreciation of the biblical themes of creation, fall, redemption and hope.

Many respondents courageously shared their painful stories, going beyond what the survey asked for (see box).

"The connection between love and violence is potentially close and tragic," says the report. Parents who firmly believe in the idea "spare the rod and spoil the child" do not usually hate their children. But "emotional, physical and sexual abuse are perverted ways of acting out the human needs of loving and being loved," it says.

When a relationship becomes abusive, power is exercised, not on the basis of the other person's best interest, but on the basis of one's own self-interest. "When parents feel inadequate, incompetent or undermined, they may beat

their children.... For such parents their children's behaviour becomes a reflection on the parents as persons," we are told.

Pathways to healing are complex and lengthy, the report explains. It urges the abused to break the secret; they must tell someone everything. Confronting and forgiving the abuser may be necessary, but the abused may too quickly forgive and the abuser may too easily say "I'm so sorry" without much insight into himself. The impact of abuse on children and adolescents is also discussed at length.

Advice for pastors, councils and church members

The pastor and the church must be at the forefront of the healing process, realizing that one-fourth of their members have been the victims of some type of abuse. Presenting the Scriptures week after week and teaching classes gives the pastor and other church leaders much opportunity to do preventive teaching about abuse and good family relations.

Helpful advice to pastors, church councils and church members is also given by the committee, which consists of people who regularly encounter abused people in their professional work.

Canadian members of the seven-person committee are Rev. Peter Nicolai, chairperson, formerly of Brampton, Ont., and now in Calgary; Dr. Thomas Zeyl, physician in Smithville, Ont.; and Mary VanderVennen, psychotherapist in Toronto. Both Dr. Mary Stewart Van Leeuwen and Rev. Nicholas Vander Kwaak, members who live in Grand Rapids, have lived and worked professionally in Canada for many years.



"Pathways to healing are complex and lengthy, the report explains. It urges the abused to break the secret; they must tell someone everything."

Among the committee's recommendations to synod are that a person be hired full-time for five years to develop and co-ordinate a denomination-wide prevention program, which would include training resource persons throughout the denomination to help congregations. It also asks that CRC Publications prepare teaching materials, and that Calvin Seminary provide specific training in prevention,

recognition and treatment of abuse.

All Christian Reformed congregations have received a copy of the 64-page report and it will be printed in the 1992 Agenda for Synod. The complete survey can be purchased for \$16 U.S. from the Social Research Centre at Calvin College, 3201 Burton St. S.E., Grand Rapids, MI 49506.

Voices of the Abused

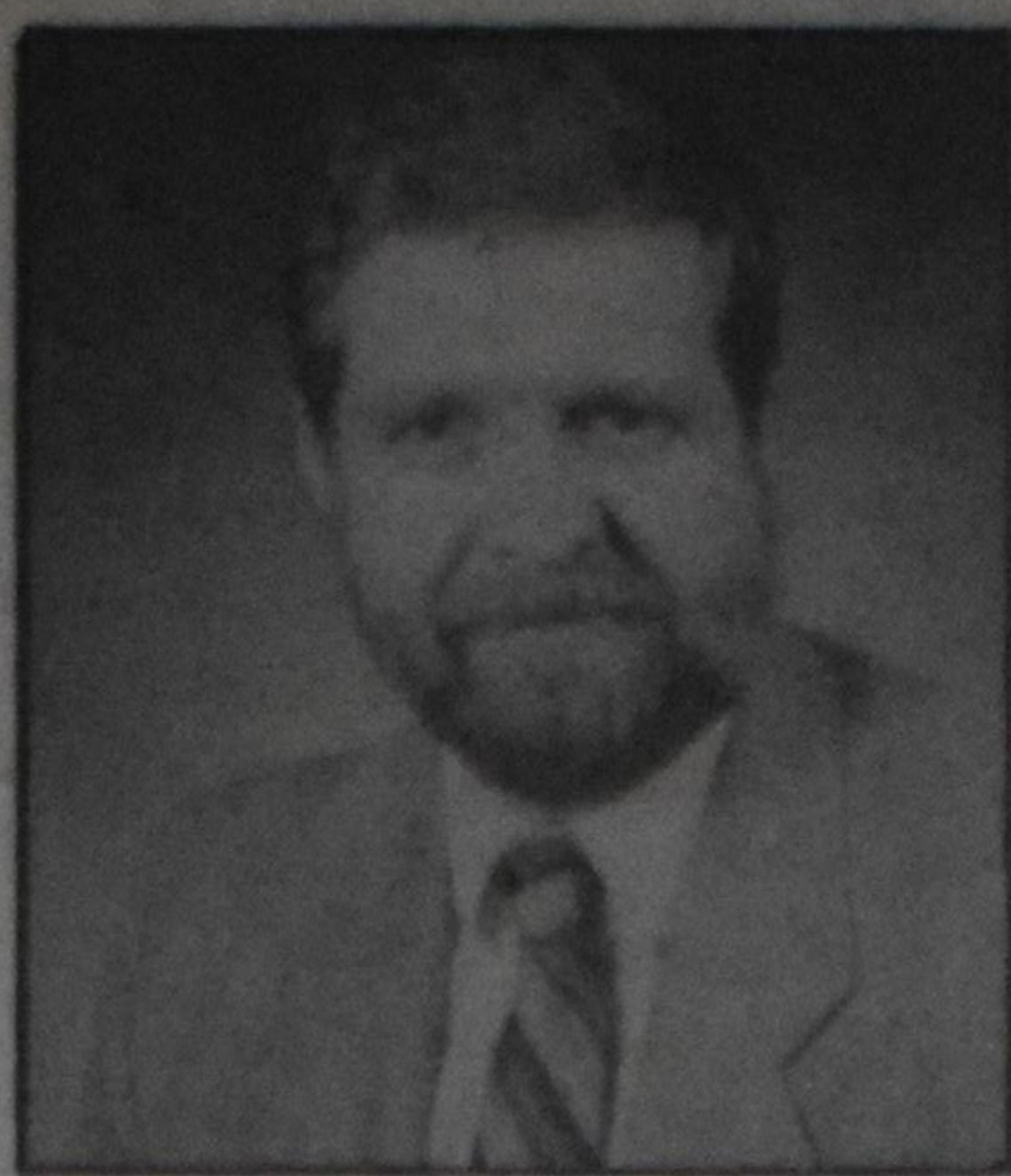
"[I was] told continuously that I would never be anyone. I was no good, couldn't live up to the standards of society or the church."

"My ex-husband verbally abused me. He would withhold sex. If I cried, he would love me."

"My eighth grade teacher in the Christian school was a cruel man and often belittled me, telling me that I was lazy, undisciplined, etc. He would point this out in front of the entire class."

"[Incest] permeates every facet like an ugly weed that won't ever go away completely no matter how you work with it.... I sometimes feel as if my very soul has been affected — shattered in some way.... The reality is that those four years of overt sexual abuse by this man who is my natural father who loves me have changed my life forever.... It wasn't until approximately four or five years ago that I finally in my heart knew that God didn't 'allow' or 'cause' this to happen because I needed it to grow up to be empathetic, kind, etc.... How the abuse has affected my relationship with God is a very difficult question."

"In high school I had a boyfriend who wrote to me in the summer. [My older brother] would get the mail before me, open my letters and give them to my parents to read. I never got to read them."



Jake Kuiken

Family Business



Abuse addressed

The Christian Reformed Church (CRC) has just issued a report that deserves a wide reading, well beyond the confines of that denomination. The document was prepared by a synodically appointed committee on physical, emotional and sexual abuse, and is a timely review of abusive behaviour as it is experienced and perpetrated by members of this denomination.

The report was prepared by a group composed of social workers, clergy, and academic, therapists and a physician. It should come as no surprise to anyone that the committee found abusive situations to be present among CRC families at about the same rate as the general population in North America.

The committee's mandate dates back to 1989 when the synod decided that a study was required *...to examine and evaluate the manner in which abuse situations are being addressed and dealt with in the CRC and other churches and to recommend effective responses to abuse situations.*

Abuse is sin!

Prior to this study only a few largely local initiatives had been undertaken to assess the extent of this problem. So it's a timely report. And with mounting media attention during the last few years involving parents and children, spouses, friends, teachers, clergy, medical personnel, etc., the CRC has taken a most important first step in dealing with the problem — recognizing it for what it is: sin!

The committee looked at three kinds of abuse: physical, sexual and emotional, all very carefully and clearly defined. In brief, physical abuse is *any intentional human act that results in physical pain or injury to another person....*

Sexual abuse is defined as *any sexual intimacy forced on one person by another and may or may not involve contact between people.*

Finally, the committee defines emotional abuse as *attempts to control another person's life through words, threats and fear. It is the destroying of a person's self-worth through harassment,*

threats and deprivation.

The work of this committee included a formal survey of CRC families throughout Canada and the U.S. With the assistance of the Calvin College Social Research Centre (SRC) the committee undertook the survey to determine just how extensive the various forms of abuse are in the CRC denomination.

Women and the disabled the most frequent victims

In a much-summarized fashion, some of the major points of the study include the following: an estimated 48,000 to 62,000 adult members out of a total of approximately 196,000 report having experienced at least one of the three forms of abuse. (It should be noted that these figures do not include children under 18 years of age). Women are most frequently the victims of all forms of abuse, but persons with physical disabilities report sexual and emotional abuse rates double and even triple those of persons without disabilities!

Western Canada — Canada's "Bible Belt" — is the geographic area that has the highest incidence of self-reported abuse. The study doesn't say whether that means we're more honest out here than in other parts of the country or than in the U.S., or whether we're actually more abusive towards each other. Similarly, the more educated among us are most likely to report that abuse happened to them. And finally, new members of 10 years or less report having experienced abuse more frequently than long-term members.

On the other side of the equation, women and men report having abused someone else at about the same rate. The physically disabled are more likely to report having abused another person than one who is not physically disabled. Perhaps their candor is precipitated by the fact that they are also most likely to be the victims of abuse. In that vein the report also notes that abusers are likely to have been abused themselves, thereby perpetuating the behaviour.

Persons who have separated or divorced are more likely to report themselves as having

abused another person.

Similarly, the college-educated are also more likely to report themselves as abusers. Those in their 40s are more likely to report that at sometime in their life they abused another person.

Much healing needed

There's so much more in the report, including a poignant vignette that tells the story of a victim. It's a moving account of a secret tragedy and the pain which has permeated the life of this person. Perhaps the telling of her story will be a step towards healing; but if nothing else, it should make all of us more aware of the magnitude of the hurt brought on through abusive relationships.

If there's a weakness in the report, it may be that insufficient attention has been given to the factors which are known to contribute to abusive behaviour. Whether such a discussion might have influenced the recommendations of the report is hard to assess since the committee's advice to Synod 1992 calls for a broad educational strategy.

Regardless, it's a report that should take "front and centre" at council meetings for the next few months. That way it has a good change to help begin a healing process.

Jake Kuiken is a registered social worker who lives and works in Calgary.



small talk

Alice Los

Oldest and wisest

I empathize with the oldest child in a family. I am one myself — not that it makes much difference to me now. But surely it used to be a burden at times. It would make me feel so *responsible*.

Experts tell us that our position in the sibling lineup may have a subtle influence on how we see ourselves. Middle and youngest children, we are told, will have their own peculiar experiences with which to cope. What happens to all the others in between does not seem to be so obvious. Perhaps these in between children happily escaped official scrutiny. At any rate, my feelings of kinship with all first-borns stems from experience.

An oldest child is very much a trailblazer, and if he or she happens to be a first grandchild as well there could be a blueprint for an emotional obstacle course hidden in the layette somewhere!

So much is expected of those heirs to the family throne. They ought to be clever, they must be cute, they have to measure up. They are also recruited to pull their weight in the affairs of family living at an early age, especially if there's a rapid succession of baby brothers and sisters.

Unfolding ritual

See for yourself. On Sunday mornings in church when the children are dismissed for Sunday school or perhaps called forward for the children's sermon, it's the oldest of each young family who takes Benjamin by the hand and fusses over him as he reluctantly comes along. By unspoken laws of tradition (or by a mother eager to have someone co-responsible for a smooth unfolding of the ritual) it has been so decreed.

And now watch the siblings who are second or third in succession skip up to the pastor or out the classroom, unfettered and carefree! Yes, that's the word: carefree. For them, there's always the oldest who will look after things, the oldest who will also forever be told to be wiser just because she came ahead of the

others.

I am generalizing of course. Yet I believe there's some truth in all this as I'm sure everyone knows, and it won't hurt to keep it in mind as the children among us are raised to maturity.

Naturally, it's not the only thing that must be remembered by the grown-ups in the extended family and in the family of God. Grandparents, especially, should know how to stand back, leaving the reins to their sons and daughters with implied confidence. After all, *they* raised and equipped those sons and daughters, didn't they?

And yet, who has never faltered in this? Who does not remember her own mistakes, his own negligence? Does this mean then that grandparents and all other third parties must forever stand aside or remain aloof? I would hope not.

Ripe for sharing

There is a wealth of educational experience stored up among all parents of parents, free for the asking, ripe for sharing. And it's a wise mother or father who makes use of it when needed. Some don't have this resource anymore, but in the family of God this should pose no problem. There are always others, spiritual grandparents, if you will, or brothers and sisters in Christ who would love to lend a listening ear or helping hand.

Some grandparents may never be asked; it may not be needed. Still, they should not remain idle. There's the daily task of intercessory prayer for busy parents and growing children in the family and in the church, or even in your neighbourhood. Imagine this God-ordained resource for all parents and children so blessed, whether they are first or last or whatever in line. In his name, let's keep it working.

Alice Los lives in Inkerman, Ont.

Church / News

Christian School wins Peterborough human rights case

TORONTO (Based on an OACS Release) — Ontario's Human Rights Board of Inquiry decided that the immoral conduct dismissal of a teacher by the Rhema Christian School in Peterborough did not violate the Ontario Human Rights Code. In a 95-page ruling released on October 14, Queen's University Law Professor B. Baines dismissed the charge by Mrs. Garrod that Garrod's firing because she was living common law was a violation of the OHRC.

The events leading to this decision began in October 1986, when the Rhema Board discovered that Garrod, then still Mrs. Hunter, was living in a common law relationship with Mr. Garrod. After due deliberations and consultations with the Ontario Alliance of Christian Schools (OACS), the Board dismissed Hunter. Hunter then lodged a complaint against the school Board with the Ontario Human Rights Commission alleging that she was wrongfully dismissed. Hearings took place in January and May of 1989.

The case is the first time an Alliance member school was formally charged with violating the OHRC. The basic

question in the case was whether a school board can enforce moral standards based on biblical principles even if these run counter to the legislated moral code of the provincial government.

The Board of Inquiry made a number of findings. The school society's argument was that Hunter's dismissal was based on conduct it characterized as being "in flagrant conflict with Christian morals and ethics" and not because of her marital status *per se*. The Board held that Hunter's dismissal infringed on section four of the Human Rights Code in that the decision of the school board was for the reason of her common law living arrangement. Prof. Baines went on to say that even if this were not the only, or even the primary factor for the dismissal, it was an integral or material element of the impugned decision.

The school society's argument that its decision, if discriminatory, should be excused under section 23 (a) of the Act was more successful. That section reads as follows:

"The right under section 4 to equal treatment with respect to employment is not infringed

where, (a) a religious, philanthropic, educational, fraternal or social institution or organization that is primarily engaged in serving the interests of persons identified by their... creed... employs only, or gives preference in employment to, persons similarly identified if the qualification is a reasonable and *bona fide* qualification because of the employment."

The Board findings were that: the school society was a religious organization; the school society is an educational organization; the school society is primarily engaged in serving the interests of persons identified by their creed (contained in the society's by-laws and constitution); the creed need not make specific reference to the actual facts or conduct under review; and that the nature of the employment, i.e. teaching, is such that the school society employees who share a similar creed as a condition or *bona fide* qualification of employment. The Board found specifically that there was a need for religious conformance on the basis of which the school society was justified in terminating the teacher.

son, be adm... many books *there is no end; and much study is a weariness of the flesh.* *Bible Notebook* Ac. 19. 19. Reading, Da. 5. Or, much reading. p.p.ch. 1. 18.

Al Wolters

Burn-up or meltdown?

"But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up" (II Pet. 3: 10, RSV).

The Bible teaches clearly that the world as we know it will come to an end sometime in the future. In the great and terrible Day of the Lord the entire cosmos will fall under the judgment of God. The Apostle Peter here paints a vivid picture of what will happen on that awesome day. Everything will melt and dissolve in the fire of God's judgment.

However, it is important to realize that God will not annihilate his creation. He will not abandon the works of his hands, the beautiful masterpiece which he has paid such a high price to redeem from the curse of sin. "God does not make junk," and he does not junk what he has made. This is a point that Calvinists, in whose theology creation plays such a pivotal role, have always rightly insisted upon.

A scribal error

But then what does it mean that the earth and its works "will be burned up"? Doesn't that imply that God's creation is going to go up in smoke and that God will start from scratch when he brings about "new heavens and a new earth, in which righteousness dwells" (verse 13)?

The answer is that the Bible, in fact, nowhere says that the world will be burned up. The only place where it *seems* to say so is the text we have quoted; but this text actually says something quite different in the original.

Almost all biblical scholars are agreed that the original Greek here does not have the verb meaning "will be burned up," but rather quite a different verb, meaning literally "will be found."

It seems that hundreds of years after Peter wrote his letter there were copyists of the biblical text who could not make sense of this verb in their present context and changed it to "will be burned up." This scribal error later found its way into many biblical manuscripts.

The world in the crucible

But what then does it mean that the earth and its works "will be found"? Scholars are disagreed about this. Some think "found" should be understood in the sense "dis-covered," and thus "laid bare" (as the NEB and the NIV translate it); but that is just guesswork.

I myself believe that there is evidence for quite a different interpretation, since the Greek verb in question is sometimes used to refer to the outcome of a *purifying* process.

In my view, the Day of the Lord is here being described by Peter in terms drawn from Malachi 3 and 4, where undergoing God's judgment is compared to the smelting of silver in a refiner's fire. Just as the refiner melts crude metal in a crucible in order to purify it of all unwanted accretions, so the Lord will melt down his sinned creation, not to destroy it, but to purify it from the devastating effects of sin, so that it can once again be spotless in God's sight.

Nuclear accidents are sometimes described as being either a "burn-up" or a "meltdown." That is a good way to describe the two ways in which Peter's text about the Day of the Lord has been understood.

But the former is definitely a *misunderstanding*, based on a faulty Greek text, and there is really no excuse for the RSV translation (fortunately, the NRSV has now corrected this mistake). God really doesn't abandon the work of his hands. As Article 37 of the *Belgic Confession* puts it: "He will put fire to this old world, in order to *cleanse* it" (my emphasis and translation).

Al Wolters is associate professor of religion/theology and classical languages at Redeemer College, Ancaster, Ont.

New World Vision office in Moscow addresses Soviet food shortages: Aid reaches children of Chernobyl

MOSCOW (WVC) — While the Soviet Union faces an unsettled winter of food shortages, World Vision's new office in Moscow is preparing to meet critical needs there. A significant drop in agricultural production this year has compounded the historical difficulty of food distribution in this vast nation.

World Vision is helping co-ordinate a truck convoy now transporting 5,000 family packs from the Netherlands. These were distributed Nov. 21 to families in the city of Perm in the Ural Mountain region of the Russian Republic, and Yerevan in Armenia, where severe food deficiencies are anticipated.

Relief supplies will provide poor Soviet families with essential protein, nutrients and vitamins to fortify their carbohydrate-loaded diet. The packs include such food items as dehydrated meat sauce and soup sachets, and jars of apple sauce, sauerkraut, tomato sauce and beans.

World Vision opened its first Soviet Union office on Oct. 1 to oversee ongoing relief projects there.

The office will manage the "Children of Chernobyl" project, designed to help

victims of the world's worst nuclear power plant disaster in 1985. The program provides early diagnosis of radiation-related illness; pharmaceuticals and specialist medicines to fight cancer; and medical information and training for Soviet doctors.

World Vision is also helping provide facilities in Poland where up to 10,000 children at a time can spend several months away from the contaminated zones. Doctors say enriched

and non-polluted food, clean air and recreation allow a child's body and blood to rejuvenate. In the Byelorussian city of Gomel alone, 160,000 children suffer from effects of the Chernobyl disaster and need to participate in the program.

Last year, World Vision responded to a request from the Soviet government to provide 1,000 mini-libraries for public schools.

**FARM, GREENHOUSE
AND
BUSINESS INSURANCE**




MEESTER

INSURANCE BROKERS LTD.

VILLAGE SQUARE MALL-HWY.20
P.O. BOX 299, SMITHVILLE, ONT. L0R 2A0

(416) 957-2333

Need more arts festivals

....continued from p. 12
visual arts. Examining the exhibition of 51 paintings by Christian artists, talking with some of those artists, listening to one artist and teacher (Robin Jensen) describe his art and faith journeys and how they interweave, being led (by Cal Seerveld) in thoughtful analyzing of the role that God's gift of imagination plays in our lives (in all of us, and in artists in a more specific way) — doing all that with fellow Christian artists and art lovers afforded a special and all too rare form of exhilaration.

I and many others with whom I talked were surprised (and pleased) at the sheer number of artists who had submitted works. And I must admit, I was surprised at the high quality of the work. (Juror Dal Schindell admitted that there were many works rejected for the exhibition which could have been there, based on their quality. But a line had to be drawn; so he drew it — though not to every artist's satisfaction — and took responsibility for where he placed it.)

Minor flaws

While these musings are mostly personal, I suppose I wouldn't be a good "critic" if I didn't take note of the fact that there were a few things about the festival that could have

been improved. The first evening's "venues" (see front page news story) were a good idea, but the multimedia presentation was amateurish and accompanied by less-than-great music. The taped poem by John Terpstra (with the poet himself reading the work) was accompanied by too-loud and less than exciting music. This was to have been listened to quietly as attendees went around looking at the exhibition — an excellent idea on paper. But people were still greeting each other and wanted to talk. So they were not listening and, in fact, pretty much drowned out the tape.

Some artists and participants, including myself, questioned the use of only one juror to adjudicate the submitted paintings (not a common procedure). The organizing committee justified that decision by saying they wanted a unified approach and didn't feel they'd get it with, say, three jurors. There may be some truth to that; but the result was that the juror acted more like a museum curator does in choosing paintings for a particular exhibition than as a judge.

Let's meet again

Before the festival ended there was much talk about holding other such festivals,

perhaps next year somewhere else. It's a big country and there are Reformed Christians from Vancouver to Halifax who are

(and perhaps some who need to be) sensitized to and exhilarated by the arts. Somebody must take up the

torch which the B.C. organizing committee lit and lit well.

How about it, anyone?



Peter and Marja are



Dear Readers:

Two persons communicated their pain in verse form. The first poem is written by a mother who has been alienated from her son. She added this postscript: "To my dear son. How can I not forgive as God in Christ has also forgiven me?"

The second poem was written by someone who works in a group home with emotionally disturbed teenagers, many of whom have been physically, emotionally or sexually abused. She enclosed the following explanation: "I find it very difficult to love and forgive those who have abused and I'm sure this is even harder for the adolescents in my care. Please help shine some light on this issue. I've written the enclosed poem from the perspective of an abused teenager."

Here, then, are two original verses struggling with the issue of forgiveness.

Dear P & M:

*O God, my God, this child I bore
does not love me anymore.
He looks at me, cold eyes without care,
reflecting his soul. Is he not aware?
Even his children I may not see.
I don't understand! Lord, how can this be?
I often hear him talk about "we,"
but he never means it to say "he and Thee."
There once was a time when we worked with pleasure,
when love or money was never the measure.
But now for love he no longer cares.
He's only concerned that he gets his fair share.
Communication has ceased, it's all broken.
All we have left is God's Word as a token
that we may leave all in his fatherly hand,
that he will restore and bring peace once again.
With help from our God, from our Father above,
my son has my heart, my compassion, my love.*

Dear P & M:

*The minister preaches forgiveness;
He repeats Jesus' command of forgiving
"seventy times seven."
Those very words burn my ears as I listen intently.
I begin to search my inner thoughts, my past.
Have I forgiven?
As I think, the pain returns,
I remember oh so vividly
the things that have taken me years to hide.
The stinging, hateful, knifing words
The ugly, disgusting, hurtful circumstances I
suffered through.
I want to forgive,
I want to forget,
But the hurt and pain live on.
God, how can I?
How can I forgive my father?
How can I forgive my mother for knowing*

everything and not stopping it?

*How can I forgive them for my hurt, my agony,
my scars?*

How can I?

Dear How Can I:

Your question is answered by the last line of the first submission. Only God's help and the experience of his forgiveness enables us to extend forgiveness to someone else.

Both poems deal honestly with disappointment, anger and the difficulty of forgiving someone else. Christians do not have to pretend that they don't have these feelings. Those who deny them end up having little to forgive. Only by naming our deepest hurts will we know the healing promised by God.

As Christians we talk a lot about God's unconditional love. We overlook the fact that God stands ready to forgive but he requires a broken and repentant heart. Similarly, Jesus makes us willing and ready to forgive. But the actual experience of forgiveness often eludes us until a son comes home and says he's sorry and an abuser comes to his victim and apologizes for all the harm he's done. As in the parable of the Prodigal Son, the father was ready to forgive but couldn't extend his love until his child, hat in hand, came home.

If you can say in your heart that you would be able to set vengeance aside and extend forgiveness if and when such a person apologizes, then you are well on the way of grace.

In the meantime, in the absence of a repentant offender, forgiveness may simply have to take the form of giving yourself the freedom to go on with your life. Too many scarred persons prolong their abuse by condemning themselves to a life of relentless anger. Of course there is a time for visiting and understanding the past with the help of a Christian counselor. But then comes the time for moving on which is only possible when we let go of our hatred and allow the love of Christ to warm the cold and bitter places of our hearts.

The best book we know of on the subject of forgiveness is *Forgive and Forget*, by Lewis Smedes. He makes the valuable point that forgiving and forgetting are two entirely different things. Jesus asks us to forgive but he never requires us to forget. That's something only God can do (Is. 43: 25).

Write to: P & M
C/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

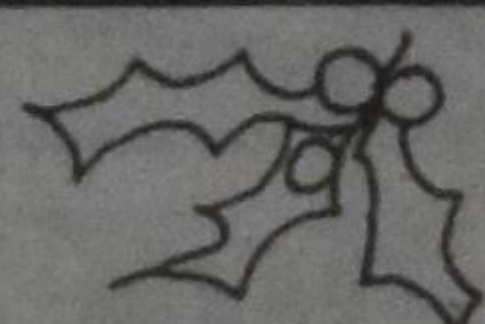
Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til, Bert Witvoet.



Photo: Dennis de Groot

Wilma Vanderleek with Marian Van Til below a painting by Violet Holmes:
"Just Keep The Chin Up and No One Will Notice" (1991)

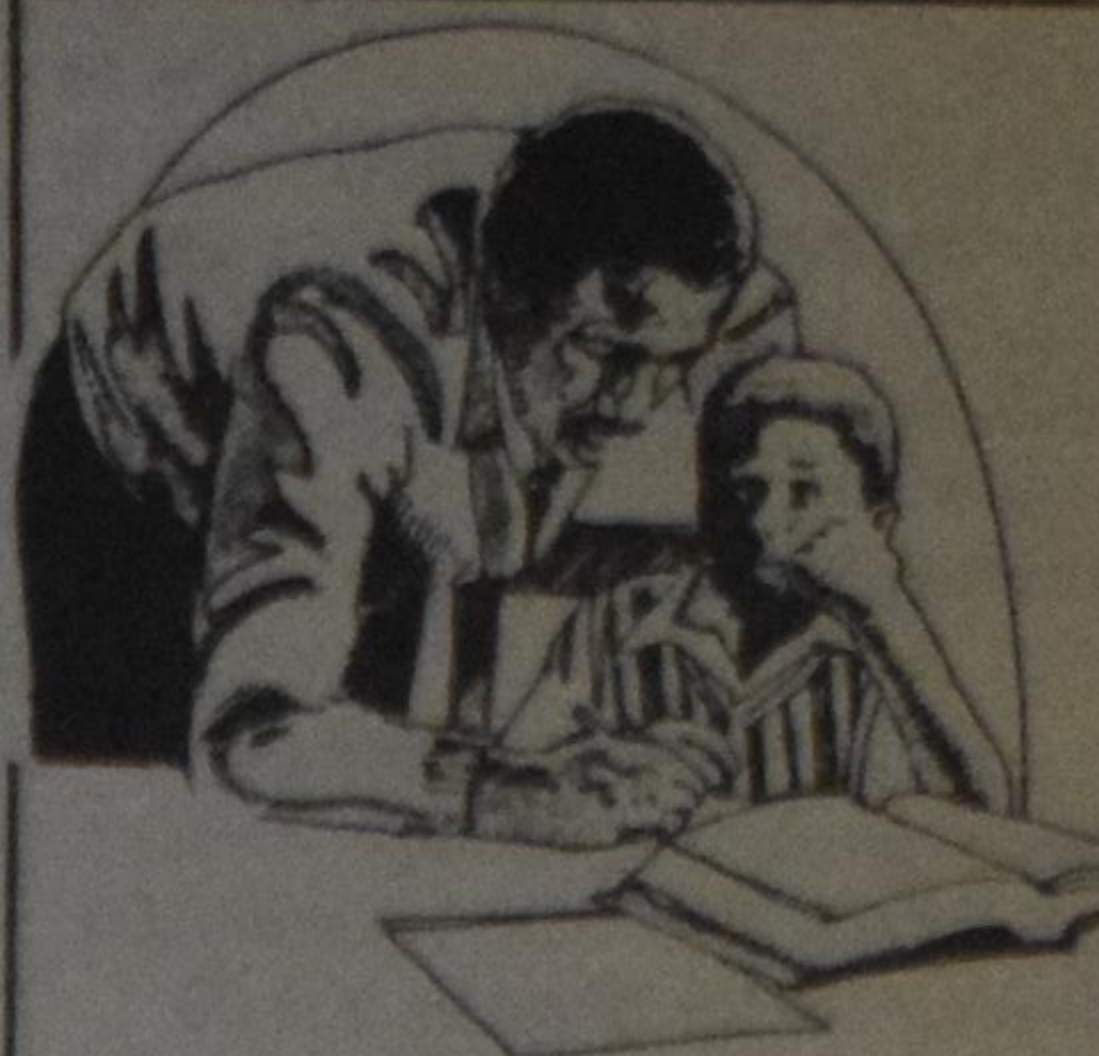
**Take notice of our
Christmas issue next week!**



Classified

Classified rates	Anniversaries	Anniversaries	Obituaries	For Sale/For Rent
GST Inclusive Births..... \$35.00 Marriages & Engagements. \$40.00 Anniversaries..... \$45.00 2-column anniversaries.... \$90.00 Obituaries..... \$45.00 Notes of thanks..... \$35.00 Birthdays..... \$35.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). Note: All rates shown above are GST inclusive. ATTENTION! a) <i>Calvinist Contact</i> reserves the right to print classifieds using our usual format, <i>unless you instruct us otherwise.</i> b) A sheet with information about an obituary sent by funeral homes is <i>not</i> acceptable since it leads to errors and confusion. c) Photographs sent by fax are <i>not</i> acceptable. If you wish a photo included, send us the original. d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive). NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313	 <i>Congratulations to Dick and Agnes deKlerk on the occasion of their 60th wedding anniversary!</i> "...But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from every sin" (1 John 1: 7). 1931 November 26 1991 With thanksgiving and praise to God we hope to celebrate the 60th wedding anniversary of our parents, grandparent and great-grandparents. DICK and AGNES DEKLERK We pray God will bless you richly as you continue to be a blessing to all of us. Congratulations from the children and their families: John & Ida Reedyk — Lethbridge, Alta. Ini & Bob Span — Coalhurst, Alta. Annie & Piet Wolters — Keswick, N.B. Rita & Doug Jones — Calgary, Alta. Ellie & Henry VanderBerg — Calgary, Alta. Wilhelmina & Henry Konynenbelt — Nobleford, Alta. Jannie deKlerk — Leduc, Alta. Arie & Martha deKlerk — Lethbridge, Alta. Dick & Carolyn deKlerk — Leduc, Alta. Jack & Jeannie deKlerk — Toronto, Ont. Corrie & Frank Blenke — Leduc, Alta. 46 grandchildren and 56 great-grandchildren. Daughter Agnes Reedyk, granddaughter Sylvia Span and great-granddaughter Nicole Toisma have gone to be with the Lord. Home address: 2013-28 Street South, Lethbridge, AB T1K 2V2 Leiden, Z.H. Fruitland, Ont. 1951 December 10 1991 With praise and thanksgiving to our Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents. JOHN and WILLY VANGHEEL (nee van der Kwaak) We pray that the Lord will continue to bless them in the years to come. Harry & Sally VanGeel — Grimsby, Ont. Kevin, Rob, Sherri, Greg Wilma & Casey VanHerk — Winona, Ont. William, Kenneth, Jeffrey Shirley & Ron Timmerman — Arthur, Ont. Alicia, Derek Sylvia & David Vangoch — St. Catharines, Ont. Ryan Joanne & Dan Baarda — Forest, Ont. Lisa-Marie, Justin, Laura Home address: 1028 Barton St., Fruitland, ON L0R 1L0	1946 1991 With joy and thanksgiving to our heavenly Father we, MR. and MRS. H.A. HOLLEMAN may celebrate our 45th wedding anniversary, D.V., on Dec. 11, 1991, with our children, grandchildren, family and friends. Harry (Arie) & Aleida (Alie) Holleman (nee Kroes) John & Anne-Marie Klompmaker David & Sonja Trafford Gerrit (Gary) Holleman Alice Holleman and grandchildren Anita, Scott, Rachel, Erin & Lauren. An open house will be held at Maranatha Chr. Ref. Church, Dec. 14, 1991, from 2-4 p.m. Best wishes only please. Home address: 1132 Colonial Rd., Belleville, ON K8R 1B8 Obituaries Alteveer, Dr. Listowel, Ont. On Nov. 3, 1991, the Lord called home our dear mother, grand- and great-grandmother, GEERTRUIDA BOERTIEN (nee Otten) at the age of 79 years. Dear mother of: John & Helen — Listowel Henry & Gladys — Palmerston Marg & Row — Embro Tony & Sue — Kitchener Psalm 116. Safe in the arms of Jesus! On Nov. 16, 1991, the Lord in his infinite wisdom took to his eternal home our daughter and sister-in-law, ANN DRYFHOUT (nee Geertsema) Dearly loved and sadly missed by: Mom Dryfhout — Brampton Theresa & Louis Molenhuis — Brampton Kees & Emmy Dryfhout — Amsterdam Frank & Jane Dryfhout — Newmarket Marcha & Tjeerd Smit — Bramelea Wolter & Anne Dryfhout — Newmarket Albert Lefferink — Acton Kathy & Weit Siderius — Orillia David & Catharine Dryfhout — Norwood Trudy Poof — Georgetown Tony & Connie Dryfhout — Brampton "He gathers the lambs in his arms" (Is. 40: 11). More anniversaries on next page....	Psalm 121 On Nov. 11, 1991, it pleased the Lord to take to himself on this Remembrance Day, his child, our dearly beloved mom, oma, and great-oma at the age of 82 years, TINIE (TIETJE) ADEMA (nee van der Werf) predeceased by her husband Anne Adema (1984). Praise be to God for giving us loving, God-fearing parents. Always remembered by: Grace & Neal VanGalen — London Con & Arlene, Jackie, Anita & Ed Vera & Bill Rekker — Brampton Arthur, Paul Wietze & Sharon Adema — Grand Rapids, Mich. Jordan, Justine, Rebeka Mary & Ted Jurrius — Brampton Mark, Tonya Reina & Bill Pagie — Montreal Derek, Danielle Remembered also by one surviving brother, Arend van der Werf, in Heerenveen, the Netherlands. Funeral service was conducted by Pastor Peter Van Egmond at the Holland Chr. Homes in Brampton, Ont. The council and congregation of Immanuel Chr. Ref. Church, Brampton, Ont., expresses their sympathy to Mrs. Elizabeth Van Harmelen and family on the passing away of her husband, REV. JOHN VAN HARMELEN He was our pastor from 1953 to 1958. Praise God for blessing Immanuel with such a pastor! By Jesus he was sent. To Jesus he went. Dec. 25, 1913 Nov. 13, 1991 In the twinkling of an eye, FREDERICK ZIETSMA was translated to glory on Wednesday, Nov. 13, 1991. Beloved husband of Jantina Zietsma (nee Vandervecht) and the late Trientje Zietsma (1979). Much loved father of: Chuck Zietsma — Pickering Albert & Gerda Zietsma — Ancaster Mieke & Bert Vanden Akker — St. Catharines Ida & Dan Tigchelaar — Waterloo George & Wilma Zietsma — Calgary Stepfather of: Homer & Teena Vandervecht — Leamington Christine & Gerry Numan — Georgetown Betty Vandervecht and the late Henk Vandervecht — Bradford Ginny & Wayne Higgins — Watford Jane & Jim Johnston — Strathroy Dick & Betty Vandervecht — Georgetown Brother of: John & Grace Zietsma — Burlington Allan & Betty Zietsma — Mount Brydges Loving grandpa to 39 grandchildren and one great-grandson. The funeral took place on Saturday, Nov. 16, 1991, at the Burlington Chr. Ref. Church, Rev. Jack Kerkhof officiating. Psalm 121. Correspondence address: 3240 New St., Apt. 211, Burlington, ON L7N 3L4 For Rent Affordable Florida vacation Live in a completely furnished trailer in a cozy park, near attractions in central Florida. Available for two weeks or longer. Just bring your personal items. Starting at \$150 per week. Sunshine RV Rentals, 922 N. Grove St., Eustis, FL 32726, USA. Phone: 1 (904) 589-1323.	For sale or rent, 1800 square feet detached, newer home in North Welland, Ont. Single car garage, fireplace and vaulted ceiling. If interested call: (519) 842-9532. Teachers BOWMANVILLE, Ont.: Knox Christian School requires a Grade 5 teacher, due to maternity leave, as of Feb. 1, 1992. The ability to teach French and/or band is a definite asset. Please send letter of application and resume, by Dec. 15, 1991 to: Mr. W.M. Helmus, Principal Knox Christian School 410 Scugog St., R.R. #1 Bowmanville, ON L1C 3K2 Tel.: (416) 623-5871 BROCKVILLE, Ont. Teaching principal required. A unique opportunity exists for a spiritually mature individual to enter a new era with us. Our brand new school-church facilities will be waiting for you in '92. Come grow with us! Request information from Education Committee, Box 238, Maitland, ON K0E 1P0 LEDUC, Alta.: Covenant Chr. School; If you can provide leadership to an innovative and enthusiastic school community, apply for the teaching principalship at Covenant Chr. School in Leduc, Alta. (P-9, 168 students). We are looking for a dedicated, organized, creative team leader for the 1992/93 school year. If you wish to apply or want more information, please contact: Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7. Phone (403) 986-8353. Application deadline is January 15, 1992. ORILLIA, Ont.: Orillia Chr. School invites applications for a qualified half time resource teacher, commencing Jan. 20, 1992. Please address inquiries and/or resumes to Mr. George Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6. Phone: (705) 326-0532. ROCKY MTN. HOUSE, ALTA.: Rocky Christian School is accepting applications for a Grade 4 teaching position. This position will be available from Feb. 1, 1992, until June '30, 1992, due to maternity leave. Ability to teach music is an asset. Please forward letter of application, statement of philosophy of Christian Education, transcripts and resume to: Mr. Wm. Slofstra, Principal Rocky Christian School 5204-54 Ave., Rocky Mtn. House AB T0M 1T3 Phone: (403) 845-3516 VANCOUVER, B.C.: Vancouver Christian School, a denominationally diverse community currently offering Kindergarten through Grade 8, is planning to expand their junior high program and will require a Grade 9 teacher for the 1992/93 school year. Persons with a strong Math/Sciences background in education with interest in teaching P.E., Art or Computer, are invited to apply. Please direct enquiries to: Ellen Visser Junior High Program Co-ordinator Vancouver Christian School 3496 Mons Dr. Vancouver BC V5M 3E6 We will also require a full-time Kindergarten teacher beginning in mid-March, 1992 and a full-time Grade 4 teacher beginning in late March, 1992. Please direct enquiries regarding these positions to Ron Donkersloot, Principal, at the address above.

Classified/Events

Anniversaries	Anniversaries	For Rent	For Sale	Miscellaneous
 <i>Congratulations to Paul and Prina Koole on the occasion of their 50th wedding anniversary!</i>		Lowest Car Rental Rates by Lokhorst Holland Schiphol Airport CAMPER RENTALS  • Competitive weekly and monthly rates • Large selection of makes and models Toronto office: (416) 492-5494 31 Wagon Trailway Willowdale, ON M2J 4V4	FOR SALE STEVE'S SHUFFLEBOARDS This Christmas, give a gift with a difference! A family gift that can be enjoyed by all ages. A "Sjoel Bak" that comes complete with stones, stone holder, and rules. To have a Steve's Shuffleboard mailed to you, send a cheque for \$99.00 (incl. taxes, p. & h.). Also, a barroom model available for \$199.00 (incl. taxes p. & h.). Include your name, address, postal code and telephone number. For more information call: Steve Winkel R.R. #2, Gorrie ON N0G 1X0 (519) 335-3974 *Please allow two weeks for delivery!	 Check out our classifieds for possible teaching positions.
		Events		Events

Middelburg St. Catharines
1941 December 3 1991
"But those who hope in Yahweh renew their strength, they put on wings like eagles. They run and do not grow weary, walk and never tire" (Is. 40:31).
With this promise, and thanksgiving to God for his faithfulness, we will celebrate, D.V., the 50th wedding anniversary of our parents and grandparents,

PAUL and PRINA KOOLE

With love from your children and grandchildren:
Ria & Bill Vanderkruk — Waterdown, Ont.
John & Malita, Irene, Sharon, Debbie, Philip
Lonny & Fred Doornbos — St. Catharines, Ont.
Paul, Jim, Amos
Robert & Chris Koole — Grand Rapids, Mich.
Reuben, Stephanie
Janneke Koole — Arcadia, Calif.
Ena & Ben Vandezande — St. Catharines, Ont.
Joshua, Danielle
Pauline & Rients Buma — St. Catharines, Ont.
Annelise, Jocelyn, Emily
Joanne & Hank Hunse — St. Catharines, Ont.
Tamar, Nadya, Desirée, Anastasia
Marinus & Yvonne Koole — St. Catharines, Ont.
Paul, Jolien, Thomas
David Koole — Waterdown, Ont.
Home address: 1788 - 4th Ave., R.R. #3, St. Catharines, ON L2R 6P9

Help Wanted

Redeemer College



A
Christian
University
College

invites applications for
Vice-President
(Administration & Finance)
A senior position directly responsible to the President.

Responsibilities:

- * Overall administration of Accounting
- * Budgets, strategic plans, forecasts, and other various financial matters
- * Conduct regular financial analysis and budget review
- * Supervision of Plant & Maintenance, Financial Aid, Computer Services, Human Resources, and Ancillary Services

Qualifications:

- * Accounting designation plus a minimum of 5 years of institutional, accounting management experience
- * Knowledge of "Fund Accounting"
- * Highly motivated and team-orientated
- * Commitment to the Reformed Christian basis of the College

Applications and inquiries considered until the position is filled. Contact the **Human Resources Director**, Redeemer College, Ancaster ON Canada L9G 3N6.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

Help Wanted

Brampton Second Christian Reformed Church

requires a

YOUTH PASTOR

(ordained/unordained)

to develop programs to challenge our youth to active participation in the Christian life.

Education, training and experience in youth ministry are desirable. Excellent employment and housing benefits will be provided. More information and a church profile are available upon request.

Resumes can be sent to:

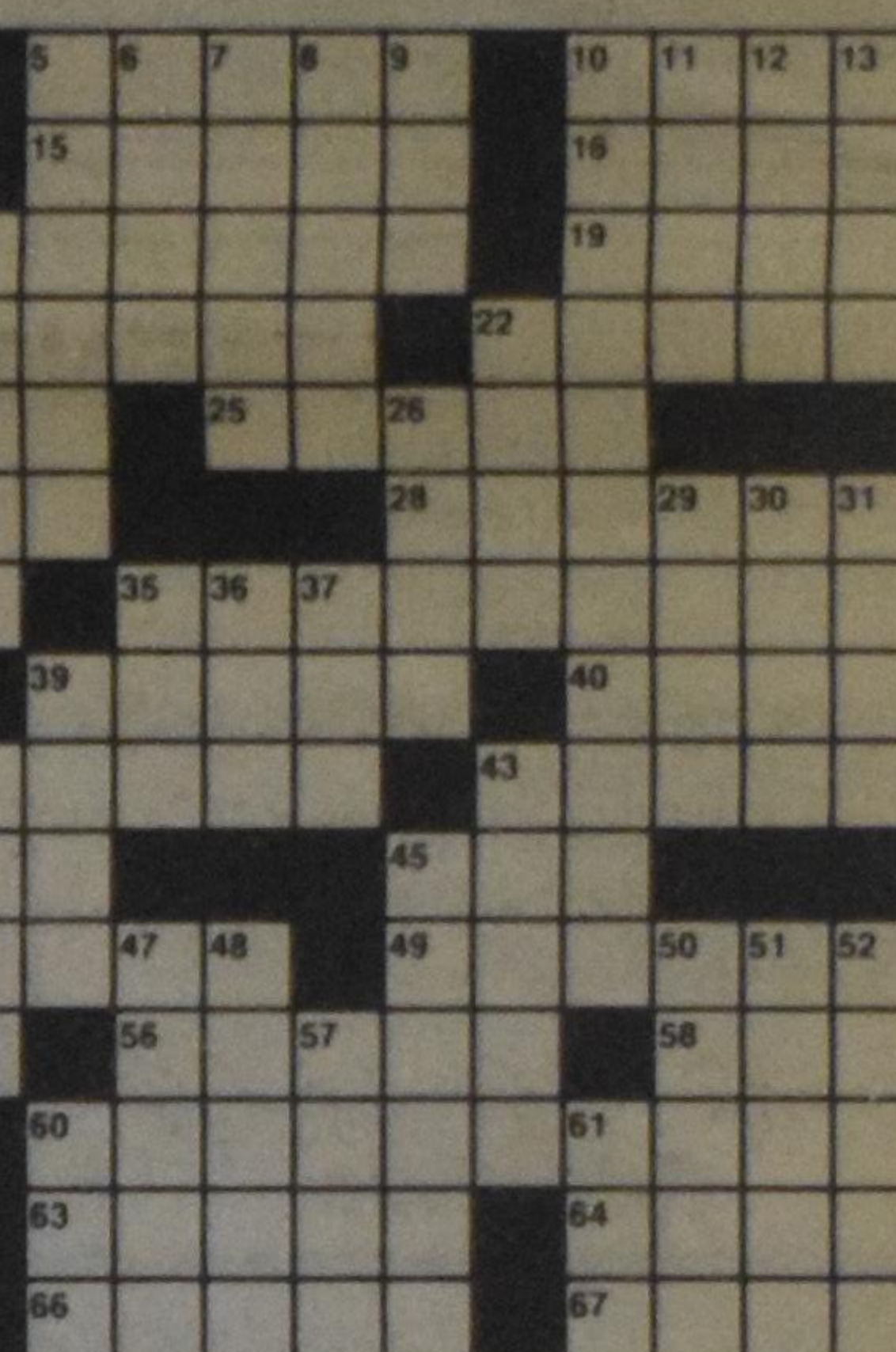
the Search Committee, c/o Joe Grootenboer
9 Willis Dr., Brampton, Ontario, L6W 1A8
(416) 450-6796

ACROSS

- 1 Lot
- 5 Fastener
- 10 Shut down
- 14 Pig or cast
- 15 Borer
- 16 List topper
- 17 Iffy
- 19 Dispatch
- 20 Grounded fowl
- 21 Lucky streaks
- 22 Youngster
- 23 Scalawag
- 25 Let up
- 27 Purpose
- 28 Be on the edge
- 32 Decrease
- 35 Edge
- 38 Fat
- 39 Extort money from
- 40 Gum coin
- 41 On edge
- 43 Old — (CO peak)
- 44 Edging
- 45 Ad —
- 46 Distance around
- 49 Request
- 53 Succinct
- 56 Injures
- 58 "— Clear Day..."
- 59 "Swedish Nightingale"
- 60 Winning amount
- 62 Like a bump on —
- 63 — ear and out the other
- 64 Excited
- 65 Part of n.b.
- 66 Pavarotti or Domingo
- 67 Actress Daly

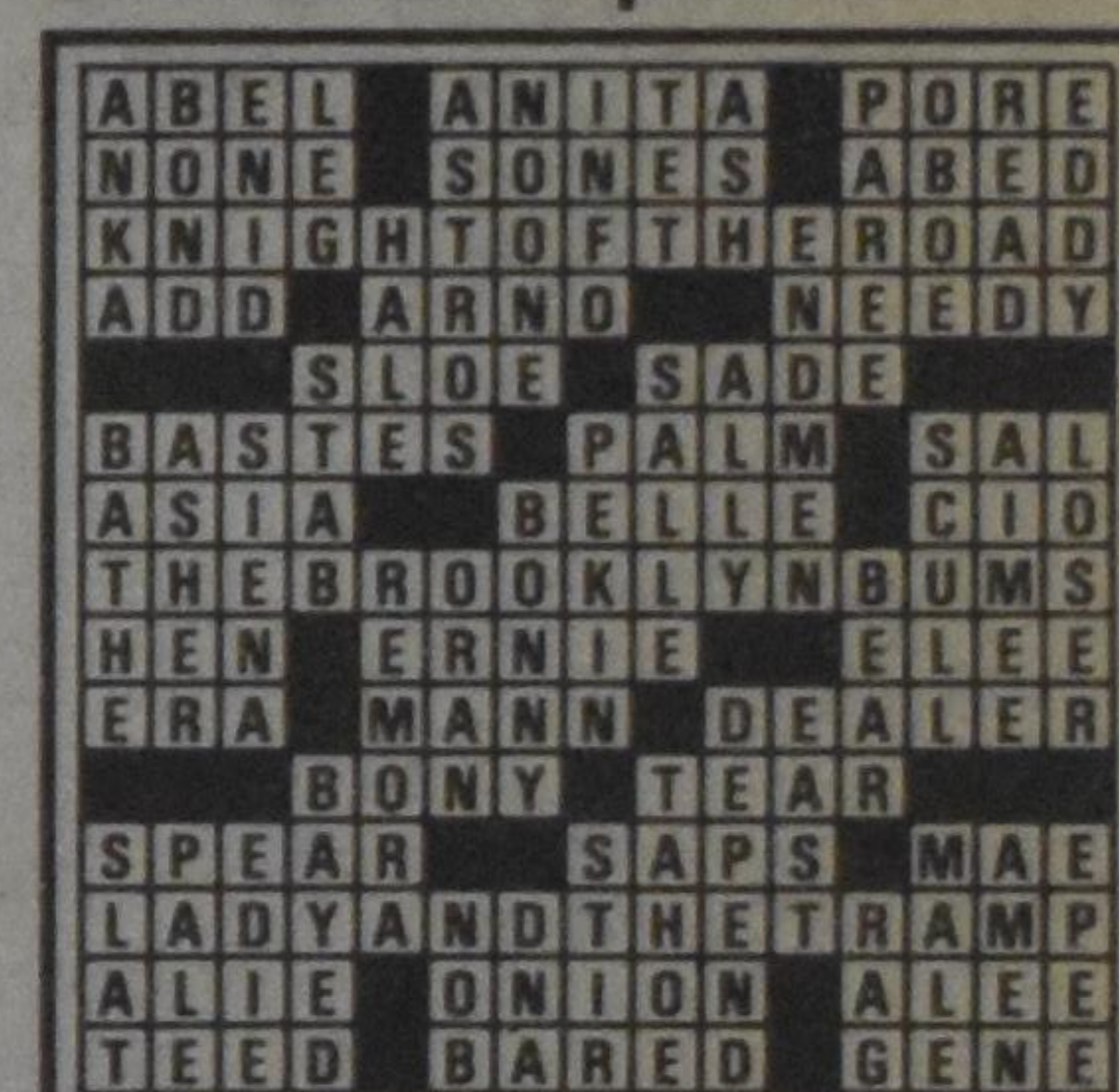
DOWN

- 1 Dietary need
- 2 Hint from the oven
- 3 Convex molding
- 4 He toes the line
- 5 Ms Landis
- 6 Cessation
- 7 Bouncy
- 8 High IQ group
- 9 Common prefix
- 10 Good position
- 11 Act
- 12 — a hand (assist)
- 13 Swirl
- 18 Undo
- 22 Sharp-edged
- 24 Decisive factor
- 26 Afr. village
- 29 Follow
- 30 Old oath
- 31 Trust
- 32 That
- 33 Jefferson VP
- 34 Kin of atmo
- 35 Priest's long robe
- 36 Dover's state: abbr.
- 37 Neckline shape
- 39 Buddy or Max
- 42 9-to-5-er's letters
- 43 — nova
- 45 Jack or tack
- 47 Biblical pronoun



©1991 Tribune Media Services, Inc.
All Rights Reserved

Last week's puzzle



- | | |
|------------------------|------------------|
| 48 Wore | 54 Irritate |
| 50 Blurred | 55 A part of |
| 51 Allium | 57 City north of |
| 52 Full extent covered | Tahoe |
| 53 Tell secrets | 60 Cleverness |
| | 61 Squeal |

What would you rather hear coming from a person's mouth after he or she has opened your present:

10 boxes of Fruit and Fibre at \$3.75 a piece = \$37.51

OR

1 year's subscription to
Calvinist Contact
at \$37.50

Real Estate

ADA REALTY LTD.

6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814

Sid Vandermeulen

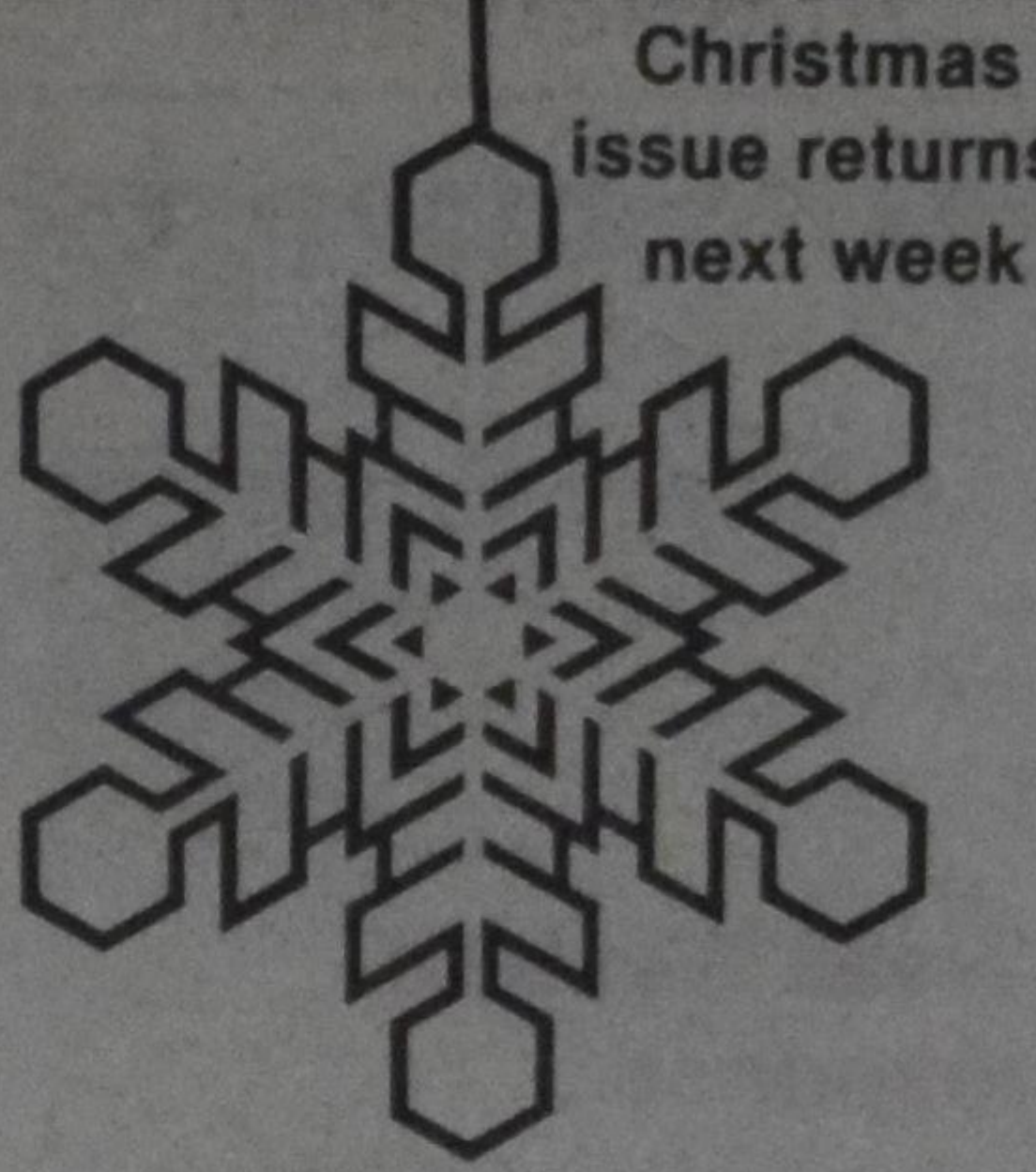
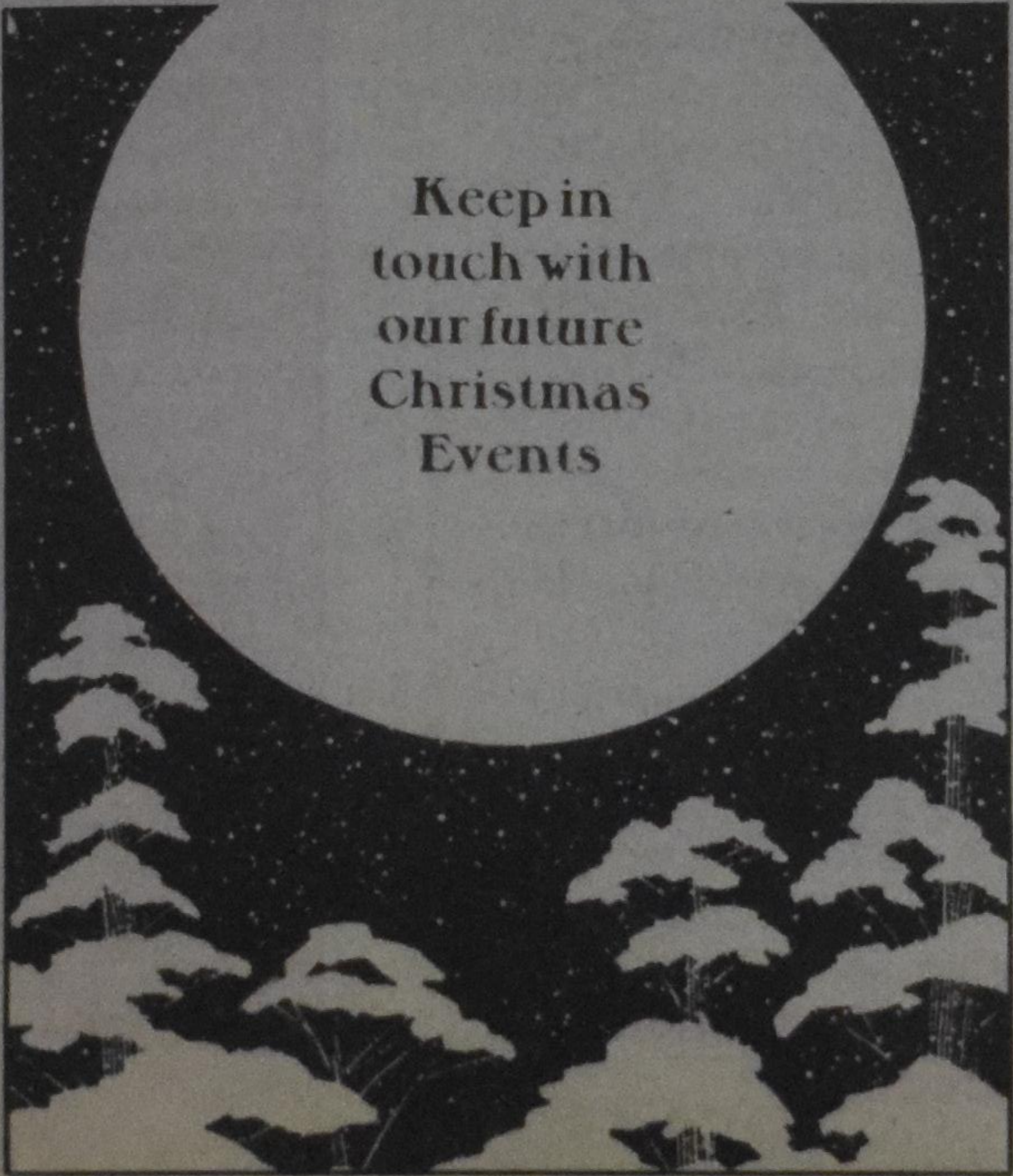
Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

Events

Calendar of events

Nov. 30	Choir and organ concert by the OCMA (director Leendert Kooij), with organist Andre Knevel, 8 p.m., St. Thomas Anglican Church, St. Catharines, Ont.	Dec. 8 & 14	25th annual presentation of Handel's "Messiah" by Chatham's "Laude Dominum Choir" (Barbara Mavin, director) and organist Dick De Jonge. Dec. 8: 8 p.m., Park St. United Church, Chatham, Ont.; Dec. 14: 8 p.m., Redeemer College, Ancaster, Ont. Proceeds: RC Music Department. For tickets and info. call Harry Roffel at (519) 351-1033.
Nov. 30	Annual Tea & Craft Sale, from 1-4 p.m., at Shalom Manor, Grimsby, Ont. Everyone welcome. For info. call (416) 945-9631.	Dec. 14	The "Listowel Concert Singers" perform "Handel's Messiah" with Symphony Orchestra and soloists, Trinity United Church, Listowel, Ont., at 8 p.m.
Nov. 30	40th anniversary celebration of the CRC, Stratford, Ont. Dinner at 6:30 p.m., Shakespeare Optimist Hall, Stratford, Ont. Celebration service on Dec. 1 at 10 a.m. For info. call (519) 475-4376.	Dec. 14	Christmas Concert by the OCMA (director Leendert Kooij), organist Andre Knevel, Willowdale United Church (Kenneth Ave.), Willowdale, Ont., at 8 p.m.
Dec. 1 & 8	"Nederlandse Kerstzangdienst" at 7:30 p.m. (Dec. 1 and 8), Emmanuel Reformed Church, Clarke St., Woodstock, Ont.	Dec. 18	Christmas Concert by the OCMA (director Leendert Kooij), organist Andre Knevel, Rehoboth Chr. Ref. Church (Scugog), Bowmanville, Ont., at 8 p.m.
Dec. 2	"Dutch Sing-Song" at 8 p.m., Hebron CRC, Whitby, Ont.		
Dec. 4	Canadian Chr. Business Federation (formerly RCBPO) dinner evening with Free University's Dr. Bob Goudzwaard. Reception at 6:30 p.m., dinner at 7 p.m. at the Novotel (Huronario & Burnhamthorpe), Mississauga, Ont. For reservations call (416) 524-1203 by Dec. 2, noon.		
Dec. 5	Convention & Banquet Christian Farmers Federation of Ontario. Convention 10 a.m. to 4 p.m.; Banquet at 5:30 p.m. Location: Italian Canadian Club, 135 Ferguson St., Guelph, Ont. Keynote speaker: Peter McKellar. Lunch speaker: Elmer Buchanan, Min. of Agriculture & Food. Tickets: Conv. \$20 p.p., Banquet \$20 p.p. Registration: Tel. (519) 837-1620 or Fax (519) 824-1835. Deadline: Nov. 29, 1991 (noon).		
Dec. 6-8	Open house at George Langbroek's Rainbow Studio. New series of etchings on creation and salvation. At 5 Philpark Rd., St. Catharines, Ont. Phone (416) 935-7917.		
Dec. 6 & 13	Bach's "Christmas Oratorio" performed by Symphony Hamilton and the "Mohawk College Singers" (Ronald Greydanus, counter-tenor). Both events at 8 p.m., at Cathedral of Christ The King, Hamilton, Ont. For tickets call (416) 648-2813.		
Dec. 6	Concert by "Adoramus Maranatha Choir," 8 p.m. Grace CRC, Welland, Ont.		
Dec. 7	Christmas organ/choir concert. Over 150-voice massed choir with Andre Knevel at the organ. At 7:30 p.m., Dundas St. Centre United Church, London, Ont. Free will offering.		



THE Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON L7R 3N5
Phone: (416) 637-9151
9 a.m.-9 p.m. till Christmas

Want to rent a car while in Holland?

Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired.

jan kalma
De Meer 24, 9201 EZ Drachten
The Netherlands—Tel. (31) 5120-15199
Fax (31) 5120-32324

Church news

Christian Reformed Church

Address changes
— Rev. James W. Van Weelden, 10 Wentworth Drive, Unit 30, Grimsby, ON L3M 5G3; phone unchanged: (416) 945-8241.

— Rev. John Zantingh, 3 Cambria Court, Hamilton, ON L9C 3Z2; (416) 383-0483.

THE CONTENT D800 PORTABLE COMPUTER ORGAN

The ideal replacement for your harmonium or electronic organ. Sounds like a pipe organ! Hook up to your stereo!

Available at:
THE MUSIC GROUP
190 Highway #7 West (Bypass), Unit 5
Brampton, Ontario L7A 1A1
TEL-FAX: (416) 455-0797
Open Saturdays 9:30 - 5:00

ATTENTION:

If you are considering sending us an ad via fax, please be sure to:

1. send printed or typed copy
2. include billing address
3. include contact person with phone number

FAX: (416) 682-8313

Use the classifieds and save money

Temporary address change:
Trinity Christian Reformed Church of St. Catharines, Ont., c/o Bert De Bolster, clerk, 4305 - 23rd Street, Vineland Station, ON L0R 2E0, (416) 562-3772.

Dutch Marine Veterans Annual Reunion

The Dutch Marine Veterans are planning their yearly reunion for December 7, 1991, at the St. John's Hall, 2185 Stavebank Rd., Mississauga, Ont.

Doors open at 5 p.m., dinner at 7 p.m. Price \$20 per person. Bar open before and after dinner. Sale of raffle tickets before dinner, draw after dinner. Lots of prizes.

Music by "Adrian and friends" (from Breda).

New members with their spouses are more than welcome.

For additional info. call:
Bas De Man (416) 277-0501
Piet Duyn (416) 493-6958
Harry Roffel (416) 646-4681

FROM COAST TO COAST									
BRITISH COLUMBIA				NOVA SCOTIA				FAITH 20-TV	
Abbotsford-CFVR	7:30 am	850		Digby-CKDY	6:00 am	1420		Global TV Network	
Burns Lake-CFLD	9:15am	1400		Kentville-CKEN	8:30am	1490		Ontario: Mon.-Fri. 5:30 a.m.	
Kitimat-CKTK	8:30 am	1230		Middleton-CKAD	8:30am	1350			
Osoyoos-CKOO	8:30am	1490		New Glasgow-CKEC	7:30am	1320		VISION CANADA	
Penticton-CKOK	8:30am	800		Sydney-CJCB	8:00am	1270		(every Saturday)	
Port Alberni-CJAV	10:30 am	1240		Weymouth-CKDY	8:30am	103.1		B.C.	4 and 7 p.m.
Prince George-CIBC	8:30am	94.3		Windsor-CFAB	8:30am	1450		Alta.	5 and 8 p.m.
Princeton-CKRP	8:30am	1460						Sask. and Man.	6 and 9 p.m.
Smithers-CFBV	9:15am	1230						Ont. and Que.	7 and 10 p.m.
Summerland-CKSP	8:30am	1450						Nfld., N.B., N.S. and	
Vancouver-CJVB	9:00am	1470						P.E.I.	8 and 11 p.m.
Vernon-CJIB	9:30pm	940							
ALBERTA				ONTARIO				Check your local listings for cable outlets airing FAITH 20.	
Brooks-CKBR	8:00 am	1340		Ajax-CHOO	9:30am	1390			
Edmonton-CHQT	7:30am	880		Atikokan-CFAK	10:30am	1240		FRENCH-RADIO	
Edson-CJYR	10:00am	970		Burlington-CING(fm)	7:30pm	107.9		PERSPECTIVES REFORMEES	
Ft. McMurray-CJOK	8:30 am	1230		Chatham-CFCO	9:30pm	630			
St. Albert-CHMG	7:00 am	1200		Guelph-CJOY	9:00pm	1460			
Taber-CKTA	8:00am	1570		Hamilton-CHAM	7:30am	820			
MANITOBA				Kapuskasing-CKAP	9:00am	580			
Altona-CFAM	9:30am	950		Kingston-CFMK	10:00am	96.3			
Steinbach-CHSM	9:30am	1250		Newmarket-CKAN	8:00am	1480			
Winnipeg-CKJS	9:15am	810		Oshawa-CKAR	8:00 am	1350			
NEW BRUNSWICK				Owen Sound-CFOS	10:30am	560			
Fredericton-CFNB	6:30am	550		Pembroke-CHRO					
Newcastle-CFAN	9:00am	790		(Sat.)	6:30pm	1350			
Saint John-CHSJ	9:00am	700		Pembroke-CHRO	10:00am	1350			
PRINCE EDWARD ISLAND				St. Ste. Marie-CFYN	10:00am	1050			
Charlottetown-CFCY	7:00am	630		St. Catharines-CKTB	8:00pm	610			
QUEBEC				Sarnia-CHOK	7:30am	1070			
Montreal-CFQR(fm)	7:30am	92.5		Stratford-CJCS	8:45am	1240			
				Windsor-CKLW	9:00am	800			
				Wingham-CKNX	10:30am	920			
				Woodstock-CKDK(fm)	8:00am	102.3			

THE BACK TO GOD HOUR

P.O. Box 5070, 3475 Mainway
Burlington, ON L7M 1A9 — (416) 336-2920

Call for student — Classis Chatham

Any student from Classis Chatham who has applied to Calvin Seminary for a M. Div. or its S.P.M.C. program, a M.A. in Educ. Min. or a M.A. in the Mission Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from the secretary,

Rev. Wieger DeJong,
Box 190,
West St. Stratfordville,
ON N0J 1Y0.

The completed application form must be in the secretary's hands not later than Feb. 15, 1992, or the application will not be processed. Also, first time applicants should reserve the evening of March 3, 1992, for an interview with the Student Fund Committee.

Books

Robert VanderVennen, page editor

Christianity in the Soviet Union

The Soviet Union on the Brink: An Inside Look at Christianity & Glasnost, by Kent R. Hill. Updated and Revised, formerly titled, *The Puzzle of the Soviet Church*, Portland, Oregon: Multnomah Press, 1991, 520pp. Reviewed by David T. Koyzis, Redeemer College, Ancaster, Ont.

I received the review copy of this book on the very day that communist hardliners began their ill-fated attempt to seize power, dramatically bringing the Soviet Union to the brink of its own history. Soviet, and especially Russian, citizens stared over the edge, caught a glimpse of their own totalitarian past, and drew back in horror.

Despite the failures of *perestroika* (restructuring) in the economic realm and the general disillusionment with Gorbachev's policies, the people decided they had had enough of totalitarianism and opted to continue their bumpy ride into an uncertain future. At present this future seems likely to include increased religious freedom.

The Soviet Union on the Brink is must reading for anyone with an interest in the state of the Christian church in the Soviet Union. Since much of the information we receive from other sources is fragmentary and often distorted ideologically, it is to Kent Hill's credit that he has gathered together into a single, good-sized volume a variety of information which he presents in an even-handed way.

Hill, formerly associate professor of history at Seattle Pacific University, is now executive director of The Institute on Religion and Democracy in Washington, D.C. He has written for

Catholic and Protestant publications on Christianity and Marxism and on the Soviet Union.

Weak Western response

It would be impossible to summarize here the sheer number of subjects he treats, which touch on historical background, specific cases of persecution of believers, Western Christian responses, and the future of religion under *glasnost*. However, one issue may occasion some controversy and thus deserves mention here. This concerns the somewhat weak response of Western denominational and ecumenical organizations to the plight of fellow Christians in the Soviet Union. The world and National (U.S.) Councils of Churches come in for the most criticism from Hill. But specific denominations, such as the Baptist and Pentecostals, and even evangelist Billy Graham, scarcely fare much better in his account.

Hill wisely refrains from ascribing bad motives to these groups and people, who in one way or another played down publicly the existence of religious persecution and thus strengthened the hands of communist authorities. He nevertheless takes them to task for their lack of discernment and their failure to speak the truth in the face of the prevailing political winds of the day.

Good insight

The real heroes in the long struggle against oppression, by Hill's account, are the independent or parachurch organizations, such as Michael Bourdeaux's Keston College in England, the Slavic Gospel Association in Wheaton, Ill., and the German *Licht im Osten*.

Obviously this book was published before the revolutionary events of August, and much of what is in the present tense must now be read in the past. But Hill's clear reading of Gorbachev and the latter's pragmatic approach to Marxist-Leninist ideology gives the author good insight into possible future developments. As for Gorbachev's failure at time of writing "to question the patron saints of communism," Hill writes prophetically, "He may one day feel compelled to renounce them."

The book contains four appendices, one listing advocacy organizations fighting on behalf of Soviet Christians, and the other three containing the texts of former Soviet laws on religion, the new Law on Freedom of Conscience, and international conventions on religious freedom. The purpose of these is to aid Western Christians in helping their fellow believers.

Still an excellent account

Unfortunately, there are a few irritants that give the book a somewhat amateurish flavour, e.g., the reference to the "Commission for" rather than the *Conference on Security and Co-operation in Europe*, the claim that the first Christian democratic party was founded in Italy in 1919 (ignoring the establishment of the Anti-Revolutionary Party in the Netherlands in 1879), occasional typo-graphical errors, and even an apparently misplaced paragraph (pp. 359-360). Periodical and journal titles are inconsistently (and seemingly arbitrarily) translated into English or left in the original Russian. The Cyrillic alphabet is inconsistently transliterated into Roman letters. Finally, there is no indication when the earlier edition of this book (*The Puzzle of the Soviet Church*) was published, although evidence in the text suggests 1989.

These are, however, relatively minor flaws and do not diminish the overall value of the book. Of course, its contents are quickly being overtaken by events, but it still provides the reader with an excellent account of the state of the Soviet church updated to early 1991.

Will we be seeing yet a third edition in another two years? I hope so.



Friends of God

Wayne Brouwer

Blameless

"I will be careful to lead a blameless life..." (Ps. 101:2)

In one of Tennessee Williams' plays there's a preacher who plays the hypocrite. He's smooth. He's cunning. He's as enticing on the outside as he is dark and deceptive on the inside. Williams calls attention to the preacher's hypocrisy. One of the characters says that the preacher's smile is "as sincere as a bird call blown on a hunter's whistle."

Quite a picture, isn't it?

But preachers aren't the only ones prone to hypocrisy. There's a discrepancy in each of our lives between what we portray on the outside and what we live on the inside. I'll never forget the young man who refused to become a member of one of the churches I served because he knew too much about one of our "pillar" saints, a man who served so often in so many leadership roles. Backhanded business deals and troubled family relations made his broad smile "as sincere as a bird call blown on a hunter's whistle."

Coining the metal of our hearts

In the conscience-numbing, multiple-valued culture of our day, it's easy to get by with several public faces and different moral standards to use in each of our varying social roles. In fact, it's often expected of us, isn't it? When Georg Brandes, the Danish novelist, was a young man, Henrik Ibsen took notice of him. Ibsen was much older than Brandes and Brandes looked up to him. He asked the famous dramatist for help and encouragement.

So Ibsen wrote Brandes a letter. It was a long letter, overflowing with love and power. If you want to serve your world, said Ibsen, you've got to look inside first. You've got to find out what you're made of. You've got to mine the depths of your own heart.

Said Ibsen: "There is no way in which you can benefit society more than by coining the metal you have in yourself!"

He's right, isn't he? In spite of the faces we show, we're never really ourselves till we know our hearts and then live honestly in direct expression of our true value systems.

Habits and reputations

In fact, David seems to think, in Psalm 101, that integrity of life is directly related to depth of faith. And so it is. Habits of the heart are habits of life. Habits are hard to break but they're just as hard to make. The habit of a deep faith, a confident relationship with God is a habit that takes a lifetime of practice.

Sometimes people will talk about "sowing wild oats" or of "getting it out of my system" when they laugh off some silly or obnoxious behaviour. And maybe there are things in our lives that we need to experience in order to find our way to things that truly matter.

But be careful! Habits are hard to break, and the habits of shallow living are just as hard to break as the habits of deep living. A woman once came running up to renowned pianist Artur Rubenstein after he'd finished another brilliant performance. "Oh, Mr. Rubenstein!" she cried, "I'd give anything to be able to play the piano like you do!"

She was shocked by his reply. "No you wouldn't!" he said, "Because you didn't!" And he was right.

And so it is with us. Did you ever know someone of great faith who didn't have to fight for it, who didn't have to struggle for it, who didn't have to grow it out of the difficulties of his or her life?

During World War II many German Lutherans lost their faith, seduced into a false religion by Adolph Hitler. But he could not seduce Martin Niemöller. Niemöller was a German military hero from the First World War, but the policies of the Holocaust he could not stomach. For seven years Hitler tossed him from one concentration camp to another. But he mined the metal of his heart and he played the truth of his personal faith. When they released him, a gaunt and weathered man, this is what he said: "Christianity is not an ethic, nor is it a system of dogmatics, but a living thing."

And those who saw the fruits of his life knew who he was, and where he stood, and how his reputation was built.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

OFFERING TO DECEMBER 31

RRSP 8.5%
(compounding monthly;
equal to 8.8%
regular interest)

Regular fund
8.75%

Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.

Call: (416) 461-1207 evenings or
Write: Christian Reformed Church Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

Nelson Insurance Brokers Ltd.

JOHN VAN WIJNGAARDEN - MARTHA BUNKER -
RALPH TOERING

auto-fire-liability-bonds-casualty-life-mercantile

453 Plains Road West, Burlington, Ontario L7T 1H1
Telephone: 526-8790 Hamilton